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Home school agencies sell morality, classics and wisdom

Alan Doerksen

LAKEVILLE, N.B., and KITCHENER, Ont. — As the number of families that home school their children continues to increase, more and more publishers and home-schooling networks are offering their services to home-schoolers.

Two organizations, Konos and Tree of Life School, focus exclusively on providing the

Rather than publish texts, the Flewellings create a curriculum suitable for each individual client. "We have a consultation with the parents," explains Debra Flewelling. "They fill out a questionnaire. That determines which program we'll use for that particular family."

The Flewellings have created some of their own teaching resources, such as a guidebook

though Tree of Life does not serve only one denomination, its clientele tends to be Reformed in background.

A classical approach

Tree of Life's philosophy of education statement clearly states its support for home schooling, focusing on these aspects:

- encouraging interaction between parents and children, group learning where possible, and reading aloud as a family;
- limiting formal instruction to two to four hours per day;
- taking a "classical approach" to education, including memory work, Greek and Latin, music and art appreciation, logic and rhetoric. Logic and rhetoric are especially useful for defending the Christian faith, explains Flewelling.

The Flewellings have learned about home schooling from their own experience, having taught their four children at home for the past 10 years.

The main advantages Debra Flewelling sees in home schooling are: "There's more family unity...., not a lot of peer dependency," and children are able to learn how to get along with people of many age groups, rather than just students their own age. Home schooling also allows "a lot of freedom for gifted kids to go at their own speed academically."

Focus on character training

Konos is an American-based home schooling organization whose Canadian representatives are Debbie and Paul Eckmier, based in Kitchener, Ont. Debbie Eckmier explains that Konos has these main educational goals: to teach children to develop a godly character, to love learning, and to maintain a high

academic standard.

The main focus is character training, and the development of traits such as obedience, orderliness, honor, trust and patience. These traits are taught together with various subjects. For instance, says Eckmier, "when we're studying Indians, we teach the children how to be observant." The Konos program

suggests numerous hands-on, at-home activities to practice Christian character traits.

Adaptable program

Konos itself does not publish textbooks but produces teachers' manuals, video and audio tapes on subjects such as music and learning as a family. Konos's

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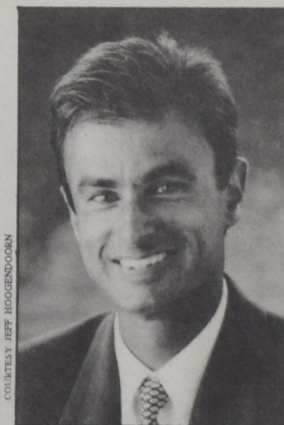
West reforms political landscape

Jeff Hoogendoorn

VICTORIA, B.C. — Canada's West has a voice. Last week's federal election has thrust the once renegade Reform Party of the West to status of official Opposition in the House of Commons, effectively ousting the Bloc Quebecois and its political agenda of Quebec sovereignty.

Esquimalt Juan de Fuca Reform MP Dr. Keith Martin says he is "pleased Reform has become official Opposition... even though we were the de facto official Opposition before the election was called."

Martin was not surprised by the Liberal win yet was "disappointed that Reform did not take any seats east of Manitoba," thereby further branding it as a western political party rather than a party which meets the needs of all Canadians. Martin asserts, however, that the policies of the Reform Party are "all-encompassing" and strive to meet the needs of all Canadians.



Dr. Keith Martin

He further says that much public relations work is necessary to "get rid of the negative stereotypes."

One of those stereotypes is the accusation that the Reform

See REFORM page 2...



The Flewelling family. Home schoolers themselves, Mike and Debra Flewelling run Tree of Life School, a resource for home schoolers.

educational needs of home-schoolers. Several other Christian publishers — especially A Beka, Christian Schools International and Bob Jones University Press — produce textbooks and curricula that can be used by either home-schoolers or Christian schools.

Custom-made curriculum

Tree of Life School, which takes its name from Prov. 3:18, is a home-schooling organization based in Lakeville, N.B., started by Mike and Debra Flewelling four years ago.

for each family and a history time line. But most of the texts they recommend come from Christian publishers such as A Beka (an American publisher) and Pathway Readers (an Amish organization with offices in the U.S. and Canada).

Debra Flewelling says A Beka's science texts are good quality and can be used with students of different ages at the same time. But she comments that A Beka's materials are "very American. That's one thing we don't like about it."

Flewelling prefers texts with "more of a Reformed bent." Al-

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News

Networks, publishers support home-schoolers

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materials are all written from a biblical perspective but are not targeted to one denomination, says Eckmier. Instead, Konos encourages parents to teach their children what *they* believe.

Konos also encourages parents with more than one child to teach their children together about various subjects, but at different levels. Although the Konos program was created in the U.S., Eckmier explains, "a lot of topics covered would have no American content at all."

Like the Flewellings, the Eckmiers home school their own three children. "I really like being involved with my kids more," she says. "It's made our family closer."

Teacher directed

A Beka is a Christian publisher based in Pensacola, Florida. Although it is non-denominational, it is "closest to Baptistic in doctrine," says Luwanda Bowman, an educational consultant with A Beka.

A Beka publishes texts and other resources which can be used by home schoolers or by Christian schools. Home schooling parents buy directly from their Florida offices or from Joseph and Judy Bull, their representatives for Ontario and Quebec.

Joseph Bull claims that as many as 150,900 home schooling families in North America use A Beka's resources. Bull explains that A Beka's texts focus on "a teacher-directed learning environment, phonics and tradi-

tional math skills, all from a Christian perspective."

Bob Jones University Press, based in South Carolina, produces textbooks for home schoolers on a variety of subjects including math, music, science and grammar, from "a Bible-based perspective." They cover all age groups from kindergarten to Grade 12.

Training in wisdom

Christian Schools International (CSI), based in Grand Rapids, Mich., sells some textbooks to home schoolers but focuses primarily on supplying Christian schools, explains director of publications Gordon Bordewyk. "Our position is we're happy to be of service to home schoolers if we can be, [but] our mission is to serve Christian schools."

CSI's position on home schooling is "we don't see it as the best choice," explains Bordewyk. "The ideal is for parents to send their children to a Christian school."

Some CSI texts are popular with home schooling families, such as its science texts and the Writing Rainbow series, says Bordewyk.

CSI outlines its philosophy of education in the booklet "The Beginning of Wisdom: The Nature and Task of the Christian School," written by Dr. John Van Dyk. The booklet states: "Imparting wisdom is the goal of a Christian school. There, Christian teachers transform all activities into expressions of wisdom, training students to walk as followers of Jesus

Christ.... Biblical themes must direct a Christian school's program and practice. As a result, its curriculum will be designed to lead students to see God's revelation in every dimension of the universe."

Organizational help

In Canada, there are several homeschooling networks that organize conferences, provide sources of teaching materials and offer legal advice to home schoolers. One is the Ontario Christian Home Educator's Connection (OCHEC). Mary Wilson, registrar for OCHEC, explains that it does not produce texts but focuses on organizing

home schoolers into a network.

At OCHEC's conferences for home schoolers, representatives of Christian publishers are invited to display their texts. OCHEC works primarily with three publishers: A Beka, Konos and Bob Jones University Press. "We don't have a lot of Canadian sources that we know of," explains Wilson. Although Konos and A Beka have Canadian representatives, Bob Jones does not yet have one.

Konos is especially good for "building Christian character within children," says Wilson. All three publishers OCHEC works with provide "a very thorough approach to education

academically," she observes, and the programs are all at least one year ahead of the public school program.

OCHEC also provides legal defense education and legal representation for home schooling families. This is because Canada's provincial governments are sometimes wary of home schoolers' ability to provide quality education to their children. Legal defence is offered in co-operation with the Home School Legal Defence Association of Canada, based in Medicine Hat, Alta.

(See related story page 19)

Reform Party battles negative stereotypes

... continued from page 1

Party is in favor of tearing the country apart with its tough stance on the Quebec sovereignty issue. Martin says that western Canadians didn't like the distinct society clause giving Quebec special status, fearing the open-ended definition of what it means to be distinct; this is why the western provinces overwhelmingly voted Reform. Calling the Reform Party members racists and fascists are "convenient negative labels used by our opponents. We put together something that the people of Quebec found appealing," says Martin.

Preston Manning's Christianity often surfaces as both a positive and a negative attribute. Martin believes that Manning's faith should not make any difference at all: "He's never used his religious beliefs to get votes. We embrace and respect all religions.... Some populations see him as a religious zealot. To some it's attractive. To some it's repulsive."

David Hurford, communications officer for Liberal Fisheries Minister David Anderson (formerly Minister of Transport), sees the flat-out rejection of the Reform Party in the east and central parts of the country as an indication of Reform leader Preston Manning's inability to speak for all parts of the country and a landslide "endorsement of [Prime Minister Chretien's] Liberal policies."

"We stayed the course of fiscal management and made in-

vestments in welfare, poverty, youth employment and science and technology" to be of benefit to the entire country. Hurford believes Reform diverted its energies to territorial and "hot-button" issues concerning British Columbia and the rest of the West, "hijacking the agenda away from important issues such as health care reform."

Western Canada ostracism

For years, western Canadians have felt betrayed by central Canada's power and negligence of the West in general. Many see the Reform win of official Opposition as western Canadians' voice in the nation's affairs.

Hurford believes western grumblings are unsubstantiated, with general "support having been positive over the years including B.C., Alberta and Saskatchewan." He cites signed agreements with B.C. regarding intra-provincial migration, the bail-out of Canadian Airlines International and the setting up of a large science and research laboratory in Vancouver as proof positive that central Canada is looking after its western interests.

Martin does not think that the West has been treated as fairly as the Liberal Party espouses. He feels the West is "grossly underrepresented" in terms of the awarding of contracts and supreme court appointees and senators saying that contracts

are given on "political bases rather than on merit."

Canada's future

Both Hurford and Martin have apprehension about each other's parties. Hurford fears the future with the Reform as Opposition if the Reform conducts themselves as they have in the past, referring to a Reform member who challenged a Liberal MP to a fist fight in the House of Commons.

In the larger scope of the economy, Martin feels there has been "too much business as usual in Parliament." He believes flattened taxes, fair education and less complicated rules will provide a "beam of confidence across this country."

Canada currently has four official parties: Liberal, Reform, New Democratic and Progressive Conservative. (The Bloc Quebecois having official status is debatable.) Each of these parties represent various regions of the country with each region having its own agenda.

Martin is apprehensive that with so many political parties, the future of Canada may not best be served. "I have a fear for this government that it will become a dog's breakfast with all parties nipping at each other" without doing what is best for the country.

Martin's final word on the future of Canada is a challenge: "Who can become the JFK of the North?"



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Politics/News

Volunteers offer 'overwhelming' help to Red River flood victims

Keith Knight

BURLINGTON, Ont. (CRWRC) — Members of various Reformed churches across Canada are responding significantly to the May flood of the Red River near Winnipeg. The director of the Christian Reformed World Relief Committee (CRWRC) in Canada,

their community."

A 30-kilometre-wide ribbon of land along the Red River south of Winnipeg is most seriously affected by flood damage. Homes, barns, businesses and fields were covered with several feet of water and mounds of debris.

CRWRC's Disaster Response

site managers, charged with the responsibility of spearheading the volunteer clean-up effort. They received dozens of calls from individuals who offered to use their varying degrees of expertise to help clean out homes affected by the flood. Consequently, 100 volunteers devoted a week each during June in the dirty mop-up operation. They ranged in age from 16 to 70.

Tired but enthusiastic

Volunteers were housed in the Canadian Mennonite Bible College where they were fed and sent from there by CRWRC to individual sites. Teams of five or six members, representing a cross-section of ages and both genders, tackled houses. Once their one-week stints were done (that was long enough for most of them), they returned home, tired but enthusiastic.

Before they left, they filled in their own assessment. "This was a very satisfying experience. My physical limits were tested, as well as my spiritual life," said one 19-year-old. A 22-year-old man said that he "won't even try to sum up the week. It was fantastic." Another 19-year-old described his experience as "one of the best weeks of my life. The freedom the leaders gave the volunteers was great. Thanks for



A Ukrainian church on Red River Drive south of Winnipeg sustained much water damage. Floors, walls and pews had to be dried out, repaired and finished.



Volunteers Ian Venema (l.) and Scott Vanderwal of St. Catharines, Ont., began their days with a hearty meal in the cafeteria before tackling water-soaked basements.

Wayne de Jong, says the response for on-site volunteer help is "overwhelming."

"It shows that members of the Christian Reformed Church are eager to physically help out when a disaster affects

Service was immediately mobilized and a daycare program was established in Winnipeg during the flood to provide short-term care for women and children. Tony and Jennie DeWeerd of Caledonia, Ont., were named

the great time." And a retiree who worked side by side with the young people was also impressed. "It was great to work with the young people. They were hard-working."

Even while the clean-up work was going on, Jacob Kramer's telephone didn't stop ringing. Kramer is CRWRC's disaster Response Service co-ordinator who is responsible for the overall effort. CRWRC's Red River Response has required considerable co-ordination and co-operation within the Winnipeg community. Covenant Christian Reformed Church, especially,

was mentioned for amazing local support, shuttling volunteers between the airport and the job sites, providing a range of services to the volunteers and even baking a cake every Saturday when a new group of volunteers moved into the city.

Both de Jong and Kramer visited the Winnipeg area in mid-June to assess the extent of damage and to determine long-range plans. Those plans may include actual rebuilding of some of the homes but that may not take place until August, pending local assessment and insurance issues.

What about post-election regionalism?

Her Majesty's Official Opposition. Many Canadians applaud this development, because they properly see the incongruity of having a separatist party play the role of "loyal" opposition.

Mute your cheers

However, their cheers should be muted at best. The Reform Party is a weak-federalist party, if that. Reform is committed to "equality of the provinces," an abstract, ahistorical concept that is unable to understand or accommodate Quebec's unique place in confederation as the centre of French culture in North America.

As the official Opposition, Reform's voice will represent the West, at least, and English Canada, at most. That it will not speak for the country as a whole will further endanger national unity.

There are two possible bright spots in this new, regionally fragmented Parliament. First, because of the Liberals' slim

majority, they are no longer in as strong a position to dictate to their normally compliant back benches. Instead of simply instructing its caucus, the government may now actually have to consult it. Moreover, with five parties now possessing official status, question period will become more interesting, and parliamentary committee assignments will become more tricky. All of this could enhance the power of Parliament vis-à-vis the cabinet — a positive development in our normally executive-dominated political system.

Second, we could hear increasing calls to change our antiquated and divisive electoral system, a needed reform which is long past due.

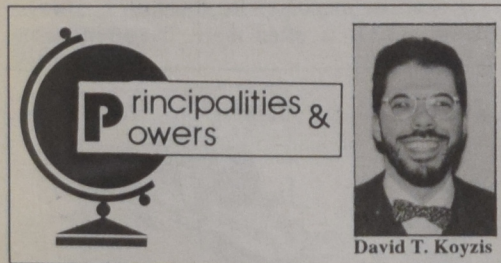
Rewards regionalism

Our current system — usually labelled single-member-plurality (SMP) or first-past-the-post — rewards regionally based parties and handicaps parties with more

national aspirations. And, as we are seeing here in Canada, it exacerbates regional tensions by making the country look more divided than it actually is. Fully 62 per cent of Quebecers voted against the Bloc Quebecois, which is nevertheless sending 44 of 75 Quebec MPs to the Commons. SMP is needlessly aiding the cause of those who would break up Canada.

Unfortunately, it is not in the interest of a sitting majority government to adopt a more proportional form of electoral system. If Jean Chretien really wishes to defend national unity, let him overlook the short-term interests of the Liberal Party and do something for the long-term benefit of the country as a whole.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and voted for the first time last month in a federal election (since becoming a Canadian citizen).



David T. Koyzis

Prime Minister Jean Chretien took a risk in going to the Canadian people nearly 17 months before his government's constitutional mandate would have run out. It may not be completely accurate to observe that he lost the gamble, but neither did he score an unmitigated victory.

His Liberal Party now holds a slender majority in the Commons, but all of the parties, including his own, are now regional parties lacking a fully national base. Since only one such party governs, this is potentially harmful to the country as a whole.

The Progressive Conservative

Party, which now has 10 times the number of seats it had before dissolution, might just as well be called the Far-Eastern Party, since its comeback has been almost wholly limited to Atlantic Canada and Quebec.

The New Democratic Party could be relabelled the A & P Party (Atlantic and Pacific), because it failed to retake its traditional pockets of strength in Ontario, such as Oshawa and Hamilton. Yet if both are now minor, regional parties, they have at least succeeded in regaining official status.

The biggest change, of course, is the replacement by Reform of the Bloc Quebecois as

Editorial

Should our vote be protest or principle?

If we go by the outcome of the federal election this year, then the political organization of Canada into five regions begins to make more and more sense. No longer need we talk about two solitudes — the French and the English — within the country; there are at least four or five isolated groups. And then we have not even mentioned the native population, which was totally neglected in the election campaign that preceded June 2.

Syrt Wolters of Victoria, B.C. writes us that "more than 25 years ago, W.A.C. Bennett, [former] premier of B.C., once proposed to Ottawa to split up Canada into five regions, pretty well along the same lines of the last election results. He was booed out of Ottawa."

Does the regional outcome of the election bother Wolters? Not really. He writes: "In the past, I've stated ... that the 'unity' of Canada is, up to a point, just a myth. It is nice to theatrically think of a geographical unity 'from coast to coast,' but there is no common element." Wolters thinks that Canada might

better come to grips with its problems if it could become "the United Regions of Canada." He also thinks that Canada should get used to the idea that Quebec will separate some day.

A deep national crisis

Gerald Vandezande of Citizens for Public Justice is not at all happy with the regionalism evident in the election campaign, however. "The divisive federal election campaign is disturbing evidence that our culture and partisan politics are in real trouble," he writes us. "Our country is more polarized than ever before. We face a deep crisis. It goes to the heart of what it means to be mutually respectful in our pluralistic society."

Vandezande's concern is lack of respect for differences and the destruction of public life. He urges Christian citizens, institutions and churches to act "for the common good and in the national interest ... lest the current bitterness and ideological divisions destroy our public life together."

Crisis in parliament

Nick Loenen of Richmond, B.C., a former MLA in his province, is worried about a fractured parliament that is "unable to gain the confidence of the nation, incapable of speaking for the nation. 'The national unity crisis exists mostly in Parliament,'" writes Loenen. Somewhat chauvinistically calling Canada "the best nation on earth" (We thought only Americans talked that way), he sees a glimmer of hope in changing the electoral system to a proportional representation that will more

truly reflect the political make-up of the country and result in much less regionalism.

Winners don't mind

It's not likely that the present riding system will ever be changed, however, since the party in power usually benefits from the arrangement. Just think: the Liberals, with only 39 per cent of the popular vote, hold more than 50 per cent of the seats in the House of Commons. No one expects the Liberals to mount a campaign to change the present system.

At the moment, the Progressive Conservatives have the most to gain from proportional representation. With 20 per cent of the popular vote for the PCs they should have ended up with 60 seats, but got 20 instead. But at other times the PCs, too, have benefitted from the riding system and have so far not argued for proportional representation.

The party that has, Reform, got more than what it deserved in B.C. but nothing in Ontario where it came in second in 40 ridings. The overall outcome of 60 seats is more than fair, however. Nevertheless, expect a push from Reform to consider proportional representation, since the poor outcome in Ontario has denied them the claim that they are more than a regional party. Were the 60 seats they now hold more equitably distributed according to popular vote, they would have to be taken more seriously as a national voice.

A dangerous spirit

So what do we do in the face of this regionalistic outcome? Regionalism is always dangerous. It is often more dangerous than

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CHRISTIAN COURIER STAFF

Editor: Bert Witvoet Publisher: Stan de Jong
Associate Editor: Marian Van Til Staff Reporter and
Layout: Alan Doerksen Circulation Manager and
Proofreading: Grace Bowman;
Advertising, Typesetting and Layout: Ingrid Torn.

REGIONAL REPORTERS:

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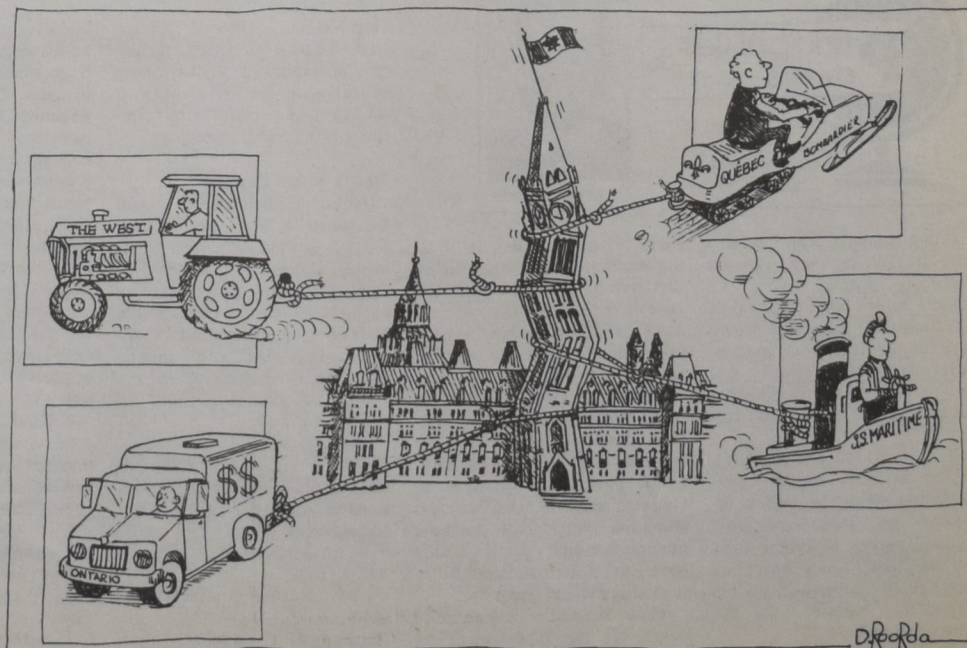
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Tel: (905) 682-8311;

Fax: (905) 682-8313;

E-mail: cceditor@aol.com



Editorial (continued)

ideological differences, unless ideological differences attach themselves to nationalism or noticeable ethnic and racial manifestations like language and skin color. Regionalism, like nationalism, is a blinding, intolerant spirit that prevents people from being fair and just. Regionalism is like a hockey game: there's only *them* and *us*. And "us" has to win. See what regionalism did in the former Yugoslavia.

If Canada were divided purely according to ideological differences, the "them and us" mentality would be harder to maintain. You can't read another's mind unless you engage the person in discussion, and so NDP supporters, for example, happily co-exist with supporters of other parties most of the time. Besides, you're an NDP supporter only during an election campaign. You don't shop and work NDP.

Regionalism, on the other hand, tends to alienate regions from each other, and effectively feeds the discontent with news items and columns that fit the mood and thoughts of the region. If anything, the last election shows how much we are conditioned by our environment. It's regrettable, for example, that all but two of the 101 ridings in Ontario went Liberal. I blame the Ontario media for this kind of homogeneity.

Voters were furious

The sad part about the present outcome of the June 2 election is that people did not vote so much according to principle but according

to regional distrust, fear or protest. Witness the outcome in the Maritimes.

Valerie Walker in Halifax writes: "Nova Scotia's results were a clear protest.... David Dingwall was trounced by a complete newcomer, and Doug Young, Minister of Defence, went into a political death spiral a week before the vote, when he told voters that if they did not support him it would send a strong message to the government about how much they value their military base. There is a strong history of patronage here, and it alternately woos and terrifies voters. It seems that this time voters were not wooed or terrified, just furious."

It would be so much healthier if we were to lovingly and respectfully engage others on the level of basic ideas. A discussion that deals with principles gets us into the right battlefield. Christians are urged by God to enter the battle of the spirits, not the battle of regions, ethnic groups and personalities.

Ask the right questions

We are not so worried about the fact that various regions want a stronger voice in parliament. The primary concern of Christians should not be whether or not we must take a soft or a tough stance over against Quebec. We, for one, do not accept the charge of bigotry that other parties have leveled against Reform. Reform ads about Quebec-based prime ministers may have been unwise, but they were not expressions of bigotry. The fact

that the Eastern press and politicians like Jean Charest and Alexa McDonough called Preston Manning a bigot merely shows up their own intolerance.

We believe with Gerald Vandezande that we should ask ourselves why we voted the way we did. In his letter to us he asks: "Which spirit, view of life and political goals motivated us? Which principles and values shaped our political convictions and determined our voting choices?" Those are excellent questions.

Don't expect solidarity

The real crisis, we believe, is the crisis of unbelief and revolution (to hook into a book by that name written exactly 150 years ago by Dutch statesman Groen Van Prinsterer). As we address manifestations of rebellion against God's Kingdom in the form of liberalism, socialism, regionalism and pragmatism, we think it's realistic to expect opposition from the enemy, who is first of all, Satan.

Our approach may be conciliatory and non-aggressive (indeed, it must be), but the outcome will not be less divisive. Witness the hostility which pro-life, pro-family and pro-balanced budget advocates run into from pro-choice, pro-gay and pro-social program activists. We should not be surprised, because our fight is not against flesh and blood politicians and citizens, but against sky-born politicians, rulers of darkness, who are not about to keel over and play dead. **BW**

Letters

We owe the land and future generations

"Do not harm the land or the sea or the trees..." (Rev. 7:3a).

Klaas Schenk (CC, June 6) tells us not to worry about environmental misuse. The problem of waste, pollution, greed and the sins of capitalism are not *his* problems to solve — that's what environmentalists are for. Apparently Christians have no responsibility for taking care of God's creation.

Fortunately, there are many people, both Christians and non-Christians alike, who think differently. Not everyone is driven by the desire to have all the bells

and whistles that our modern society has to offer. Not everyone wants to "produce a lot of garbage." There really are people out there who don't use disposable diapers.

We all join Klaas in enjoying "with thankful heart all the things available to us at this time." However, there is a connection how we use or misuse these things now and the ability of future generations to enjoy them as well.

Art Timmerman
Kitchener, Ont.

June 6 issue was vintage

My wife and I eagerly read every issue of *Christian Courier*, but the June 6 issue was exceptional. Every time we turned another page, we were challenged, moved and transformed by well-written, thoughtful articles.

The feature by Michael Geisterfer was simply incredible. What a blessing to have this kind of journalism available to us every week. Great job!

Ken and Ellen Vandersluis
Chatham, Ont.

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Letter/Careers

The world belongs to Satan

I read with great interest the letter by Peter Feddema (CC, May 23) and fully agree with him that it would be disastrous to try to set up an ideal government. I think a real case can be made that our world, at this time in history, belongs not to God, but to the great adversary, the Evil One. I know this is directly contrary to what the Contemporary Testimony of the Christian Reformed Church, "Our World Belongs to God" says, but then that is a human document, and in these fast moving times, confessional statements need revision a lot quicker than they used to.

When this ecclesiastical declaration was first made public, I fully endorsed it. I loved the confession and still do: its beautiful, poetic language and its wide, far-ranging scope really appealed to me. In spite of its recent vintage, I think it is a product of the early to mid-20th century, basing much of its content on Dutch theological thinking then. I am sure that we now have left that era and have entered a totally new phase: postmodern and post-Christian, perhaps the final stage of history, a time which calls for openness, new revelation (apocalypse) and, thus, new thinking.

God's gift to Adam and Eve

Let me go back a while in history. I sincerely believe that God created the world and all that is in it. However, contrary to what this credo says, I believe that, at a certain time, God donated the earth, transferred the deed of the world, to humanity, in the person of Adam. He gave his "dominion." The word "dominion" is in the Greek equated with *basileia*, kingdom. It indicates that Adam and later Eve became king and queen of creation. The hymn *Christ shall have dominion over land and sea* portrays exactly what Adam and Eve enjoyed when God gave them the cosmos.

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Psalm 115:16 affirms this, where it says that the heavens belong to the Lord, but the earth *He has given to us humans.*

Adam's gift to Satan

But Adam failed the ownership test. He fell down on the job. In a fit of hubris, being the owner of all that grandeur, he wanted even more, a human trait so well known to us. Satan, God's adversary, convinced Adam that as a human being he need not serve creation but could rule it like a god. Satan knew that if Adam would listen to him, he would acknowledge also Satan as the final authority, as his Lord and Master. Implied in that servitude was the transfer of the ownership of the earth.

Is that true? Satan the owner? For a while, I think, God tried to reverse the matter with the people of Israel, when he established a theocracy there. David fully endorsed this and showed this in his psalms, but this experiment failed and so Jesus brought us back to reality. Strange as it may seem, Jesus recognized Satan's ownership when he had an encounter with the devil. This is related in Luke 4, where in verse 6 Satan says, "I'll give you all the authority and splendor of this world, for it has been given me and I can give it to anyone I want to."

Bold language. God certainly did not give the world to Satan. Only Adam could have done this. And Jesus does not dispute the devil's claim.

Jesus buys it back

To me the most convincing proof lies in redemption: Jesus is the Redeemer. What does a redeemer do? He buys back. What did Jesus buy back? Creation. For whom? For humanity. However, that ultimate redemption, the final closing of the sale, to put it into contemporary legal language, is still a few years away, although all the conditions have been removed, to stick to real estate terms.

It is my firm conviction that the church's teaching that we upon death or eternity will go to heaven is a Satan-inspired error. Satan wants to keep the earth for himself, naturally, and he smirks maliciously when we say that we prefer heaven. The common notion that we leave the earth to spend eternity with God is totally unbiblical because "God (says 1 Tim. 6:16) lives in inapproach-

On the job with Paul Schellekens

Name: Paul W. A. Schellekens

Age: Forty-something

Job: Consul General,
representing the Netherlands

Employer: Ministry of Foreign
Affairs, Hans Van Mierlo, Minister,
the Netherlands

Location: Toronto

Has calling and vision, will travel.

It applies to many Christian school principals and teachers, pastors, and, not surprisingly, to diplomats. Many countries move their foreign representatives around every four years. This practise makes it less possible for diplomats "to go local," to identify with their host country rather than observe and report about events away from home.

The frequent moves also make it possible for different foreign service employees to get a fair chance at the juicier assignments around the world.

"Some place could be not so nice," says Consul General Paul Schellekens, adding that the frequent moves are often more difficult for spouse and children who don't have a job or an office waiting for them upon arrival in a foreign city. Schellekens is married to Maureen van Rijk and the couple has two sons. They expect to be transferred during summer 1998. The Dutch Ministry of Foreign Affairs decides where they will go next.

"Sometimes I spend the entire day behind my desk," says Consul General Schellekens, but on a glorious spring day in Ontario, when a reporter happened to call on him, he was scheduled to meet a Norwegian princess, and, at a different event, the Ontario Lieutenant Governor.

"Today is not necessarily a typical day," says Schellekens, whose jurisdiction includes all of Ontario, Manitoba and the North West Territories.

The consulate promotes trade and cultural exchange between the Netherlands and Canada, and also serves as a "city hall" for Dutch nationals here. For example, the consulate issues around 2,000 passports each year, and might be of assistance to Dutch citizens who somehow find themselves in trouble in Canada.

The Toronto office also communicates on a daily basis with the Dutch ambassador in Ottawa, who is head of Dutch relations with Canada.

Schellekens says that he and his employees

able light where nobody can see God or has seen him."

God's world will belong to us

Jesus, by virtue of having become human, will always remain human as well as divine. His genes are forever embedded in the earth through his blood and his tears and because we will become like him, the world

does now belong to humans who, as siblings of Jesus, as children of God, will become divine, living eternally and without sin, as God's true offspring, in God's creation, which even now is holy.

Does our world belong to God? At a time when even non-Christians can easily picture the end of our planet, it is fitting for us, as the New Humanity, to

boldly claim our inheritance. This means that we must now determine where our loyalty lies and start living accordingly because our world no longer belongs to God, but God's world belongs to us, thanks to Jesus who bought it back for us.

Thank you, Peter Feddema, for bringing up this issue.

**Bert Hielema
Tweed, Ont.**

Christians in Careers



Nandy Heule

regularly visit businesses, universities and chambers of commerce around his jurisdiction to find import and export opportunities for both countries.

"Canada is a very easy country to work in," says Schellekens. "The Dutch and Canadians share a history," he says, adding that there's a feeling of friendship between the countries which opens doors. Also, the many Dutch immigrants in Canada who arrived here after the Second World War have made a "fantastic contribution" to Canadian society.

Schellekens says the Toronto assignment is a posting many Dutch diplomats envy, but it's a job with long hours, as many official functions take place after office hours. "Sometimes I would like more time for myself," he admits.

Schellekens studied law at Tilburg University and entered the foreign service in 1978. After a lengthy application procedure which included several exams and an eight-month course known as *het klasje*, he was accepted into the service and posted at the Dutch Embassy in Bogota, Colombia. He has also served in Tunisia, Trinidad and Tobago, and in several functions within the department in The Hague, the Netherlands.

Schellekens says his interest in history and international affairs prompted him to apply for a diplomatic job, but, at the time, he also applied with the Ministry of Justice. The foreign service accepted him as a candidate first, says Schellekens. And he's been in the diplomatic corps ever since.

Nandy Heule is a writer who has been producing limited-edition memoirs. This is her last column for CC. We wish her well in her future work.

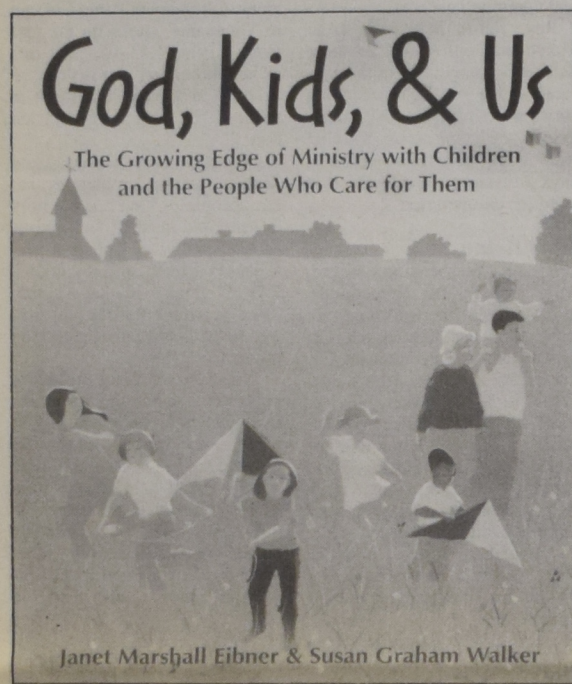


Paul Schellekens

Arts/Media

Book Review

Children are part of the Body of Christ



God, Kids, and Us: The Growing Edge of Ministry with Children and the People who Care for Them.

By Janet Marshall Eibner and
Susan Graham Walker.

*Etobicoke, Ont.: United Church
Publishing House, 1996, 156
pp., \$17.95. Reviewed by Sonya
VanderVeen Feddema of St.
Catharines, Ont.*

During the author's job-sharing partnership as program consultants in children's ministry for the Anglican Diocese of Toronto they gathered thoughts, opinions, experiences, resources, work sheets and stories that eventually grew into *God, Kids and Us*.

The book's theme can be summed up in the mission statement of the Children's Unit, Diocese of Toronto: "Children are part of the body of Christ. Through baptism, children become full members of Christ's community, the Church. As members, children can learn and teach, give and receive pastoral care, and participate in the mission, administration and ministry of the church."

Eibner and Walker express concern that for too long the church has taught that worship is for adults and education (e.g.,

church school or Sunday school) is for children. Because many children did not feel welcome in worship, they left the church as soon as they were old enough to. The authors warn that if children are not included in the life of the church, it will lose another generation of members.

A range of suggestions are presented that will enable the church to provide a caring environment for children and adults to grow together in faith. These include several approaches to moving toward more inclusive worship, whether that be through giving children specific tasks in church, having children's church separately, or by viewing worship as the work of all members.

Pastoral care for children

The authors emphasize the importance of pastoral care of children. Attention is paid to differing learning styles, positive approaches to discipline, understanding family backgrounds, accommodating children with special needs, and helping children deal with death.

A chapter on rethinking recruitment for volunteer ministry is both helpful and sensitive in its approach. The authors stress the great impact adults have on the faith lives of children, and the necessity of choosing volunteers according

to their giftedness in working with children. Volunteers should be given a job description, and should be deliberately supported in their tasks.

A big part of the book is devoted to evaluating church school. Questionnaires for church school volunteers, children from kindergarten to Grade 6 and up, parents and clergy are included, and may be reproduced.

Any leaders of children will benefit from this book which takes seriously Jesus' words, "Let the little children come to me."

Video Review

Is Jerry Maguire 'fish' or 'fowl'?

Marian Van Til

Jerry Maguire

Stars Tom Cruise, Renee Zellweger, Cuba Gooding Jr., Kelly Preston, Bonnie Hunt. Written and directed by Cameron Crowe.

Jerry Maguire (Tom Cruise) is a sports agent. He works for a company that represents professional athletes, primarily in salary negotiations with their respective teams. Maguire is making a lot of money — agents get a sizable cut of players' salaries, and the players this company deals with are "marquee" performers.

Then everything changes. In the early hours one morning Maguire has an epiphany. He comes to realize that making money has become his company's purpose, and his sole purpose. There's no time for anything else; for befriending players and their families, for treating them like human beings; for being a decent human being himself. Maguire doesn't like what he's become.

He sets his thoughts on paper, feverishly writing through the night. The next day he distributes copies of his 25-page "mission statement" to the company's more than 100 employees. He gets a fair bit of positive verbal response. But when Maguire is fired because he's no longer "with the program," no one is willing to stick his or her neck out to follow him. No one, that is, except one lone accountant, Dorothy Boyd (Rene Zellweger) who says she was "inspired" by his statement.

Treachery and true friends

Meanwhile, Maguire realizes that his fiancée is just as self-absorbed and power- and money-hungry as he has been. He tells her their relationship won't work. She agrees (she considers his new attitude that of a loser) but feels the need to be the "dumper," not the "dumpee." They part in what has to be one of the most unusual endings to a relationship ever seen on film.

The rest of the movie chronicles Maguire's getting used to his new self, the precarious future of his career, and his growing affection and eventually love for Dorothy and her young son, Ray (Dorothy is a widow). Along the way,

Maguire develops a friendship with the one client who has stuck with him, a football player for the Arizona Cardinals. (Rapper Cuba Gooding Jr. won an Oscar for his Best Supporting Actor role as Rod Tidwell, the football player. Tom Cruise was nominated for Best Actor but shouldn't have been; there's nothing profound or arresting about his playing of the title role.)

There are several very positive things about this film. Its main message is an old one, yet apparently one our society isn't hearing often enough, especially in mainstream films: money doesn't buy happiness; nor does it buy good relationships.

The film upholds marriage as important and fulfilling, implying that marriage failures are not the fault of the institution but of those who enter it. In a nice twist on the black stereotype, Tidwell's relationship with his wife is an enduring one held up as a good example for Jerry and Dorothy.

Conflicting values

What is inexplicable about *Jerry Maguire* is a fundamental inconsistency it embodies. On the one hand, it's a romantic comedy, a film with an uplifting message in a genre which, though primarily and traditionally aimed at adults, is suitable for the whole family. On the other hand, it's full of vulgar language and a gratuitous sex scene that gave it an R rating in theatres (no one under 17 admitted).

That brief scene and the proliferation of f-words are completely unnecessary to the integrity of the plot, and in fact pretty much shoot down the integrity of the film. Perhaps the film makers missed their own message. Did they feel that kind of content would earn them a bigger hit and bigger money, so never mind that the content that earned the film an R rating conflicts with the rest of their message? Or were they afraid that a family rating might mess with Tom Cruise's macho, sex-symbol image and his fans would balk?

Is this film "fish" or "fowl"? It seems writer/director Cameron Crowe and the producers couldn't decide what they wanted it to be. And they probably felt their decision was justified because they *did* produce a hit and make a lot of money. Whatever Crowe and friends were thinking, their ultimate choice in that regard was a bad one.

Get more out of your computer, faster

NEW YORK (NAPS) — Getting high grades from computer users who want to get more out of their computers in less time are some new software packages that are easy to learn, inexpensive, and help you avoid confusing manuals and expensive training classes.

A good example is Jones Digital Century, Inc.'s *Everything You Wanted to Know...*, an eight disc, CD-ROM training library that offers essential training courses for some of the most popular Windows 95-based software applications, plus the Internet.

Included are: Discovering the Internet; Learn How to Use Netscape Navigator; Quicken for Windows; and these Microsoft programs: Access 7.0, Excel 7.0, PowerPoint 7.0, Word 7.0 and Windows 95. The set takes users through basic functions to each program's more advanced features. *Everything You Wanted to Know...* allows users to learn about their computer software while at their computer. Check out their web site: www.digitalcentury.com.

Church

World Evangelical Fellowship meets in B.C., unites in Jesus

Jane Ouwehand

ABBOTSFORD, B.C. — At the World Evangelical Fellowship 10th General Assembly celebration here May 11 delegates from around the world and Christians from host churches were asked to shout the name of the demoniation to which they belonged. The noise and confusion lasted several minutes. Then the worship leader asked everyone to shout the name of Jesus. In unison the whole crowd shouted, "Jesus" together with a sound that could be heard blocks away. The leader said, Jesus is like that; in the middle of our noise and confusion, he brings harmony and unity.

Brother Andrew, who received the prestigious Religious Liberty Award for his work with the persecuted church, spoke briefly about his work for Open Doors.

Prayer changes things

World evangelist Luis Palau told how he got involved in missions. When Palau was 21, Pastor Benson, a missionary who had come to Argentina, asked



Luis Palau

him to come Wednesday afternoons to his office so they could pray together. They began with praying for their own town; then for nearby towns and villages.

Says Palau, "He would tell the Lord what he already knew. He would say, 'Lord, there are 5,000 people living in that town, but there are only eight pastors. Please send workers so that everyone in that town will hear the gospel.'"

When they had prayed for all the nearby towns, Benson brought a map of the province and prayed for all of its cities and towns. Then Benson

brought out a map of Argentina. When they were finished praying for the whole country, he came in carrying a globe. "Then I knew I was going to be a world evangelist," says Palau.

Palau spoke about Jesus going to all the towns and villages, preaching, teaching and healing (Matt. 9:35). He talked about Jesus' compassion, and about the urgency of praying to the Lord of the harvest for workers.

Palau noted that now it is just as likely that a missionary will come from Korea or South America and be sent to North America than that he or she will come from North America and go to other countries. He challenged his audience to pray, to go, or to support missionaries in answer to God's call upon their lives.

From 70 countries

Over 500 delegates from 70 countries came to Abbotsford for the WEF assembly, May 8-15. There were devotional talks every morning and speakers every evening for the general public. Meetings were held

during the day to conduct WEF business and to give delegates opportunity to discuss strategies and common concerns.

Rev. Haruo Mitsumori from Tokyo was one of 40 Japanese delegates happy to be at the conference. He said he was looking forward to meeting with other leaders from the South Pacific; they work in similar cultures, says Mitsumori, and there is a need for co-operation.

Holy living

Roel Aalbersberg, an observer from Utrecht, the Netherlands, also enjoyed "networking." He works for the Interchurch Organization for Development Co-operation, a charity which uses "close to \$100 million (US) per year" from the Dutch government to help churches and organizations in Third World countries do development work (e.g., sanitation, education, agriculture, health).

Aalbersberg met Christians from Tanzania who would like to help the handicapped in their church but do not have the resources; he is optimistic about

forming a partnership.

"Holiness" was a recurring theme. Tadashi Tsutada, president of Immanuel Bible College in Yokohama, spoke on the text from 1 Peter 1:15-16: "But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy because I am holy.'"

God calls us to holiness, said Tsutada, but the problem is that the "people of God are not holy in heart and in life." This causes "a low quality of Christian life, it causes schism, and it causes a loss of power in the church. Then we search for our power in our methods instead of receiving power from above."

Tsutada urged those present to prayerfully search the Scriptures to learn about holiness, and to listen to the Spirit as he teaches us to be holy in heart and in life.

Luis Palau said that a holy person is an awesome weapon in the hands of God. Tsutada's prayer was that God would bless WEF participants and give them growth, maturity and purity in heart.

Publisher halts NIV revision amid outcry re: inclusive language

COLORADO SPRINGS, Col. (IBS) — Amid significant protest about potential updates to the New International Version (NIV) Bible, the International Bible Society (IBS) announced late last month that it will forego all plans to develop a revised edition. The NIV is the most widely distributed Bible in the English language, representing 45 per cent of Bibles circulated in North America.

With this decision, IBS will also revise the New International Readers Version (NIRV), geared to young readers and adults for whom English is a second language, to reflect a treatment of gender consistent

with the NIV.

"The NIV doesn't belong to IBS or our licensed publishers, it belongs to the people," said Dr. Victor L. Oliver, board chair of IBS. "Virtually all other contemporary Bible translations already reflect gender treatments consistent with the language of today. However, the NIV has essentially become the Bible of the evangelical church, which has come to trust in and depend upon the NIV's current accuracy, clarity and readability."

Oliver noted that in recent weeks it has become very clear that many people in North America don't want the NIV changed, even if many Bible

scholars feel a revision could more clearly reflect shifts in English language usage, and more precisely render the meaning of the original texts into English for current and future generations.

'Beloved place'

"As the most popular contemporary version of the Bible ever published, we knew the significance of the current NIV," said Dr. Lars Dunberg, president of IBS. "But it was not until the evangelical community became aware of a possible revision that we realized the beloved place this translation occupies for the Bible-reading public."

IBS's announcement was part of a four-point resolution adopted by the IBS board of directors to reaffirm to churches in North America and around the world the ministry's foundational commitment to "serve the church in evangelism and discipleship by providing God's Word so that people around the world might come to faith and life in Jesus Christ."

"We deeply care about the concerns of church leaders, scholars and Christian readers who favor gender-related language changes," Dr. Dunberg said. "However, this decision

comes from our internal conviction that the move ahead would cause division within the body of Christ and therefore compromise our mission to serve the Church in the U.S. and abroad."

The four-point IBS policy statement effectively eliminates incorporation of gender-related language revisions in any NIV Bible licensed by IBS to Zondervan Publishing House, North American publisher of NIV, and Hodder & Stoughton, publisher of the NIV in the U.K. The resolution states that:

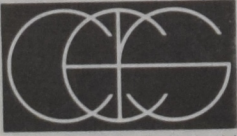
- IBS has abandoned all plans for gender-related changes in future editions of the New International Version (NIV).
- The present (1984) NIV text will continue to be published. There are no plans for a further revised edition.
- IBS will begin immediately to revise the New International Readers Version (NIRV) in a way that reflects the treatment of gender in the NIV. IBS is directing the licensees who publish the current NIRV to publish only the revised NIRV edition as soon as it is ready.
- IBS will enter into negotiations with the publisher of the NIV in the U.K. on the matter of ceasing publication of its "inclusive language" edition.

In addition to the halt on gender-related revisions, the commitment to the 1984 NIV edition and the revision of the NIRV, the statement reinforces IBS' consistent approach to the NIV around the world. This includes IBS entering into negotiations with the U.K. publisher of the NIV regarding cessation of its inclusive-language edition of the NIV, of which 5,000 copies are currently in print.

Only a request

"Because our relationship with independent publishers in the U.S. and in other countries is contractual, we can request, but not dictate, that they respect our sense of responsibility as caretakers of this rich translation," Dr. Oliver said.

The International Bible Society was founded in 1809 as a non-profit ministry to serve the church in evangelism and discipleship by taking the Scriptures around the world, with a focus on larger people groups. This includes the "Let There Be Light" program to launch 35 new translations of the Bible in the next six years, equivalent to the addition of one-tenth of all the languages into which the entire Bible has been translated since the time of Christ.



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Church

Completely single

"So then, he who marries does well; and he who refrains from marriage will do better" (1 Cor. 7:38).

I was out with a single friend of mine the other day who has a wedding to go to this weekend, and she was not looking forward to it. Being alone in a setting where everyone else is paired off — confronting that demeaning moment of the tossing of the bouquet (with its assumption that any single woman would gladly trade places with the lucky bride if only given the opportunity) and the ultimate annoyance of being expected to produce an expensive gift (since, after all, having found a life's partner entitles people to a fully equipped and furnished home at their friends' expense) — she was wishing she could just spend a quiet day at the beach.

I was talking to another friend recently who has just gotten engaged to be married. We were talking about someone else I know who has decided that he has no vocation to marriage, and my engaged friend said he thought that sounded like an evasion of a responsibility. In his mind, getting married is what responsible adults do. To willfully choose not to marry is to give evidence of immaturity and irresponsibility.

I was somewhat taken aback. Of course, I'm familiar with the attitude which he was expressing. It's my belief that most 20th century North American Protestants give evidence of that same attitude in the way they treat single people. My single friend's reluctance to even attend weddings anymore is a symptom of that treatment. But most people at least *pretend* to believe something different. My engaged friend was unusual — only in his forthrightness.

We've got it backwards

The clear and unambiguous teaching of the New Testament is that Israel's community — based on family ties, and the bearing of many children, and being connected into tribes — has been replaced with the community of the church. This new community is built up primarily by the act of evangelism, not by having lots of babies, and within this community singleness is to be the life of choice, with marriage being an honorable option for those who find that they cannot live chaste lives as single people.

How is it that Christian people who in every other area of their lives are eager to hear the teaching of the Bible and to submit to this teaching will go to any and all extremes to avoid hearing what the New Testament says about marriage and singleness? How is it that so many single people of my acquaintance find the church to be a foreign and unwelcoming place, a place where they will fit in only once they marry and have children? If they do not plan to marry and have children, it is clear that they will never fit in.

In case you think that your congregation is free of this attitude, here are some symptoms for which to check. In many churches with which I'm acquainted, there are few or no

Chapter & Verse



Wayne Brouwer
Andrew Kuyvenhoven
★ Laura Smit
Al Wolters

single people on the governing board (though there are probably many single people involved in busy-work for the church, on the assumption that they have much more time than do married people).

In many churches, single adults will be called by their first names, whereas married adults of the same age will be called Mrs. or Mr.

Social segregation

In many churches, single people are segregated socially, encouraged to spend time only with other singles in some sort of "singles group," which is then treated as an opportunity for them to pair off. When married people do socialize with single people it is usually on their own terms; singles are expected to enter into the interests of the married people, including discussions about children and marital problems.

In our society, a wedding is the occasion on which young adults are initiated into adulthood, an event which is marked by the giving of gifts which make it possible to set up a household and live an independent life. Single people have no such moment in which they are recognized as entering into adulthood. Indeed, since the community does not help to make that transition in any way (on the contrary, there is a strong expectation that single people will remain forever in a state of arrested adolescence), many single people don't see themselves as real adults and co-operate in the very attitudes which so demean them.

Source of alienation

In my own experience, both as a seminarian and as a pastor, the fact that I am single has been the source of much more alienation than the fact that I am a woman. I am much more bitter about the way the church treats singles than I am about the way the church treats women. After all, there are differences between men and women which are hard to define, so I can at least understand why some people might advocate differences in the treatment of men and women, even though I disagree with those people.

But the mistreating of singles is simply indefensible. The church I currently attend is so unusual in its genuine welcome to single people that I am tempted to alter all my career plans in order to stay here and attend this church for the rest of my life. I have no confidence of ever finding such another congregation.

Laura Smit is a pastor in the Presbyterian Church (U.S.A.) and is currently doing doctoral work in philosophical aesthetics at Boston University, Boston, Mass.

Global Interface '97 breaks new missions ground

LANGLEY, B.C. — The Global Interface '97 conference on mission broke new ground by bringing 171 mission leaders from 20 countries together and forging a renewed vision to bring the gospel of Jesus Christ "from everywhere to everywhere," says Geoff Tunncliffe, chair of the Evangelical Fellowship of Canada's (EFC) task force for global mission.

"The conference moved the task force's agenda ahead by a couple of years," said Tunncliffe. "Interaction between international and Canadian mission leaders will be essential if a new generation of Canadian Christians is to know how best to [use] the gifts and resources God has given them."

Tunncliffe noted that we are now seeing nations that were once "receiving" countries, like South Korea and the Philippines, becoming "sending" countries.

Global Interface '97 was held at Trinity Western University in Langley, B.C., May 5-7, preceding the World Evangelical Fellowship (WEF) 10th Annual Assembly.

'How to' steps

It challenged delegates to work toward greater co-operation of local churches and mission agencies in developing a mission vision for the Canadian church; and to provide "how to" steps for each participant, church or agency as it relates to the reshaping of the Canadian church's global mission strategy.

Delegates discussed and agreed on key strategies to help advance global mission:

- Facilitating dialogue with a view to reducing overlap, turf wars and independence;
- Raising models for effective

partnering;

- Highlighting encouraging case studies of God blessing and mobilizing the church;
- Providing cross-cultural experiences for pastors;
- Developing of codes of practice and conduct between agencies and churches.

Bill Taylor, director of WEF's mission commission noted that 31 WEF international associates were able to speak directly with the 140 Canadian participants. "It allowed us to listen to each other — east/west, north/south" to discuss each other's passions, needs and future," said Taylor. He noted that major questions — not all gently stated — emerged, such as "Is the day and the role of the Western missionary over? If not, what is their role?"

Video a fundraiser for Cuba's churches

HAVANA, Cuba (EP) — A video featuring the Cuban Council of Churches' Biblical Commission and the state of Cuban churches is being prepared by the United Bible Societies and the U.S. Bible Society. The video, which will be translated into several languages and will serve to collect funds, is supported by the Catholic Church in Cuba, the Cuban Council of Churches, the Bible Commission and several seminaries. In recent years, the United Bible Societies, a world organization, has sent Bibles and biblical flyers to Cuba and hopes to send 100,000 more when the Pope visits that island nation in January 1998.



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Feature

Fifty years ago we entered Canada, the land of promise

This is a banner year for some of our readers who spear-headed the post-war immigration from the Netherlands to Canada. The first ship with post-war Dutch immigrants was the Waterman, which left Rotterdam on June 17, 1947. On board was 10-year-old John van Hemert, who in this article recalls what for him was a glorious experience, but for his parents an escape from the problems of war-torn Europe.

John Van Hemert

For a 10-year-old boy in 1947, moving to Canada was a welcome adventure. As oldest son of the Koos and Nell Van Hemert family, I could not wait for June 17 when the Waterman would depart from Rotterdam. My mother's brothers, Gerrit and Arie Vander Kooy, and their families would also be leaving for "the promised land." There would at least be 23 VanderKooy relatives on that boat.

Opa Johannes Van Hemert said something at the time of departure that I would never forget. He addressed me personally and said, "Maak jezelf onmisbaar, Jan" ("Make yourself indispensable, John"). There were a lot of tears and hankies in evidence. Many relatives said

which left my mother crying, the house in total disarray and Dad more resolved to stop the aggression than ever before. He had so many clashes and close calls that I often think it is no wonder that he and his family were out of there and on the first boat to Canada.

No lap of luxury

This Waterman was not exactly a luxury cruiser. It was a troop ship which slightly leaned to one side. All women and children were relegated to one area of the ship that held cots, four high. Men and older boys were housed in another area. We were told we would be at our own risk. After having gone through the war, this warning

seemed to be the least of anyone's worries.

During the voyage, many passengers resorted to eating big, hard "sea crackers" to fight sea sickness, spending hours in their cots and hanging over sinks. I escaped this ordeal and was often on the fore deck. How awesome I found the distances and heaving waves at sea. At one time,

wales swam along and a huge iceberg floated rather too close for comfort, I thought.

Heaven on earth

For me this journey was a perfect adventure. In my thinking the world could not get much better. There was so much to see. The blue St. Lawrence River was much more peaceful than the Atlantic. Freight and pleasure boats came amicably close. People appeared so friendly — they were always waving. White homes and red barns could be seen in the green hills of Quebec. The thing I



*The VanderKooy relatives before boarding the Waterman.
For John Van Hemert see arrow.*

could not figure out: with all the forests in Canada, how come the telephone poles were so crooked?

Once we had arrived in the Montreal harbor, we were all happy to have solid ground under our feet again. Many still looked pale and sea-weary. After eating all those "sea crackers," the very best-tasting desert I have ever been treated to was an ice cream bar handed out by Salvation Army officers welcoming us ashore. This was a first and unforgettable experience.

Black soil

The first big English word I learned was "fertilizer." I saw this word on so many white bags on the black muck of Holland Marsh, Ontario, where we settled. Little did I realize what vast amounts of lettuce, carrots and onions this white fertilizer and black muck would produce.

Now it is half a century later — June 1997. Pioneer Jacob (Koos) Van Hemert was promoted to eternal glory on May 18 of this year, leaving behind nine children, 30 grandchildren and 25 great-grandchildren. He missed the commemoration of 50 years in

Canada by one month.

Jacob never moved too far away from the muck lands. It was not just the black soil, but the church and Christian school which kept him close to the Holland Marsh community. Even though better opportunities beckoned further away, he held to his conviction, almost inflexible insistence, that this was it. After having gone through a depression, World War II and immigration, he was not going to be moved. This was, partly, why he had such a difficult time moving to a nursing home, even Holland Christian Homes.

But as Jacob of old finally had to move, so this Jacob had to journey on. He, too, was a pilgrim, a child of the Lord. Nine children, all married and all following the Savior and involved in churches — this was his best crop, a crop for eternity by grace alone.

As oldest son I thought at times, when we did not agree, "What a sinner." We all saw his shortcomings and sins. But there was his determined conviction of the importance of church and of the Bible's wisdom, which he never questioned. It must be said that we had an angel for a

mother. God took her home in 1961. Jacob stayed behind, with each of the five daughters helping out in the home. Ten years later, Dad married another wonderful woman and celebrated his second 25th wedding anniversary on May 26, 1996.

Back to the muck fields

One year later, on May 21 this year, we were all back to the muck fields of Holland Marsh for the funeral. Seven of Dad's brothers and sisters and their spouses accompanied him early on Pentecost morning and literally sang him to heaven.

That final ride with Dad from the church and vegetable field to Mount Pleasant Cemetery was "memory lane" for me. He was surrounded by a "cloud of witnesses." How many Christian teachers, ministers, neighbors and family had been part of our family!

Fifty years after that immigration, we do well to continually "fix our eyes on Jesus the author and perfecter of our faith" (Hebrews 12:2).

John Van Hemert is the pastor of First Christian Reformed Church of Vancouver, B.C.



People had to apply for Canadian visas at this building in The Hague

goodbye to us. Dad was number 11 of 14 and Mom was number 17 of 17.

Most of us had witnessed the bombing of Rotterdam in May of 1940. This I believe was the beginning of the uprooting of so many. Dad would say that he saw no future in the rope factory in Oudewater. He dreaded to see his boys landing up there.

During this war, as young as I was, I saw my Dad and Mom always helping people — feeding them, hiding them — and working with the underground resistance movement. I remember house searches by the Nazis

JUNE 20, 1997

A ship leaves for Canada

Bert Witvoet

There wasn't much time to prepare for the move to Canada for those immigrants who took the first Holland America ship available after the Second World War. Only a few weeks before the day of departure, word came from Canada that Dutch citizens would be allowed to come. The only ship that would be available, the Waterman, was still en route from Indonesia with returning Dutch troops.

The short notice meant that families had to be in The Hague on June 2 for medical examinations, get their visas, dispose of many of their possessions, pack the rest, say goodbye to relatives and friends and be prepared to board on June 17.

The Waterman was not exactly ready for the boarding of a thousand civilians. Crews had time only to hose off the decks. The ship was moored some distance from shore for repairs, and a tugboat had to bring the families and singles to the ship in groups of 50. They had to climb a narrow rope-suspended ladder to get on board.

For the rest, the same cots that had held returning soldiers in simple bare holds were now available for women and children in one part of the ship and for men and older boys in



The Dutch ambassador waves to his fellow citizens as the Waterman docks in Montreal.

another part. The arrangement meant that women had to bear the brunt of family care during the night, since all younger children had to stay with them.

During the voyage, vicious Atlantic storms caused havoc among the passengers. For many

days, fewer than two hundred showed up for supper. When people did feel well enough to eat, crews were not prepared to handle so many of them, especially children.

But the worst was the inadequate washroom facilities. This

is how VanderMey describes the situation in *To All Our Children*:

"Morale plunged to a new low when the ship's sewage became plugged. The washing hall became something like a covered swimming pool. After a while, the toilets didn't work either.

People's needs were the same, and so the stinking waste spilled over and mingled with the water on the floor."

VanderMey quotes Mrs. VanderKooy, John Van Hemert's aunt, who found the washroom facilities degrading: "There were about six toilets in a row, with no doors in front of them. That stench was unbearable. But I was more concerned about the lack of privacy. One time I arranged with a couple of women to go at the same time, and we took turns holding up a blanket."

But the sickness tide turned as soon as the Waterman headed up the St. Lawrence River. After a brief stop at Quebec City, the ship arrived in Montreal on June 26. The *Montreal Daily* reported that "ships in port joined in the welcome with a noisy greeting from their booming whistles. Harbor craft joined in to make it the noisiest reception the harbor has seen since the days before the war."

A welcoming party, which included Dutch ambassador, Dr. J.H. Van Royen and the Canadian official in charge of immigration, C. E. Smith, gave speeches of welcome and challenge. The post-war invasion of Canada by the Dutch had begun.

Immigrants experienced push and pull

Excerpts from Joanne van Dijk's PhD thesis 'Ethnicity, Aging and Support among Dutch Canadians: a Study of Community in Two Generations of Catholics and Calvinists'

Joanne van Dijk

Economic conditions and Canadian immigration policies immediately after the war were the two main factors that determined the timing of Dutch emigration, the numbers of immigrants and choice of country.

Poor economic conditions in the Netherlands encouraged emigration. Many Dutch people from rural areas were land hungry. The Land Settlement Scheme, negotiated between the Canadian and Dutch governments, allowed 10,000 Dutch farmers and farm laborers to enter Canada in 1947.

The active part played by the Christian Reformed Churches in the US and Canada in obtaining sponsors for Calvinist emigrants and in receiving Dutch Cal-

vinists greatly facilitated their coming. Members of the Christian Reformed Church Immigration Committee arranged for sponsors and met ships.

One reason why so many Calvinists went to Canada was Canada's preference for agriculturalists, and many Calvinists were farm laborers. In addition, the Christelijke Emigratie Centrale (Christian Emigration Board) made diligent efforts to recruit Calvinist immigrants.

Shortly after the World War II, a significant number of Dutch people immigrated to Canada. Their reasons for immigrating related not just to the desire to escape the aftermath of the war, but also to overpopulation in the Netherlands. In addition, many of the immigrants came from

agricultural areas and had reservations about their children taking up industrial work. In the Netherlands, among farmers and owners of small businesses, having to work for an employer for a wage indicated a fall in social status. These problems were exacerbated by the traditionalism of the strongly religious groups found in the Netherlands.

Another problem was the rise of bureaucracies, which slowed the process of rebuilding after the war. An additional frustration for Dutch citizens was the rationing of food and clothing.

Although many Dutch immigrants were "pushed" from their home country, the attractions of Canada itself and Canada's immigration policy functioned as important "pull"

factors. Canada was a favored destination for the immigrants partly because of the close ties that had developed between the Netherlands and Canada during the war. Canadian soldiers had liberated the Netherlands and about 7,000 of them had married Dutch women. Furthermore, the Dutch royal family had lived in Ottawa during the war.

Immigration policies were changing in Canada. Between 1871 and 1971, the portion of the Canadian population that was neither British nor French rose to 26 per cent from eight per cent.

Joanne van Dijk teaches sociology and gerontology and lives in Hamilton, Ont. We omitted all footnotes and other references that were in her paper.

Youth

Adults must pull 'Echo Kids' over the maturity line

Trudy Joldersma

With great interest I read Ron De Boer's article "How can the Church Minister to Our Echo Kids?" (CC, May 2). His alarming description of the "Echo Kids" should be a wake-up call to all of us in the Christian Reformed Church. As a teacher, he probably knows the Echo Kids better than their own parents know them.

It is frightening that a powerful secular media has free and full access to our children's minds. It is equally frightening to realize that full exposure to these cultural influences via television, VCRs, computers, the Internet and music videos, (I follow his list) submit our children to daily messages that tell them that fame, a beautiful body, popularity and more and more things are their right to own because "we are worth it." As a grandmother of eight Echo Kids of my own, I'm sometimes beset with fear when I think about how far their vulnerable minds have already been affected by this overwhelming brainwashing.

The old must sacrifice

De Boer states that the adults in the church must be "catchers in the rye" to this age group. I fully agree with him. But I am not convinced that De Boer's suggestion of how to go about this will ensure the survival of the church.

He feels that adults must meet the Echo Kids on *their* level. The older members must bring the sacrifice of parting with their traditional and familiar ways of worship and must make room for the young to do *their own thing* when participating in the worship services. He even wants the preaching changed to an informal, popular level when he says that "older members may have to relinquish some of the traditional attention that is largely given to them in sermons and have to understand the importance of God's Word being spoken to youth in terms of peer pressure and sports and in the language of television and film."

De Boer makes it quite clear that the elder must step aside and make room for the younger, not the other way around. A lot of well-meaning people like him feel the same way. As I am one of the "older members" of whom it is asked to bring the sacrifice of parting with what is to me a dear and cherished heritage in worship, I like to ex-

plore if De Boer's suggestion is the right way of "facing the Echo Kids" and becoming "catchers in the rye" to them.

How do the old 'face the young?'

De Boer quotes from *The Sibling Society*. I happen to have read this book and found it alarming yet enlightening. He is correct in quoting Robert Bly as saying that adults must be willing to "face the children" and bring them into our adult culture. However, I believe that Bly is not saying that in order to do so the elder must step aside for the young and meet the young where they are; at their level of experience.

To the contrary, Bly's illustration of *how* the elders reach out

children, is creative play.

After the arrival of the electronic age, "television is stealing the neocortex's observation time and giving a little useless information in return. A child who watches two to three hours of television a day from the ages of two loses thousands of hours of playtime, which means that he or she suffers a serious loss in the neocortex." The neocortex of the Internet fanatic undergoes the same deteriorating change. This deterioration greatly hampers the maturation process, Bly argues.

What is an adult?

In answer to his own question "What is an adult?" Bly emphasizes that one main quality of adulthood is understanding

"Instead of playing the role of 'siblings,' or buddies, adults ... must reach out and take the young over into the adult world."

to the young is important. He illustrates a field with a line in the middle (is this line the generation gap?), with adolescents on one side of the line and adults on the other. He sees it as important that the elders do not cross over the line to the side of the young, but that they reach out to them, taking hold of the younger ones' hands and pulling them over to the adults side. What I hear Bly say is this: instead of playing the role of "siblings," or buddies, adults (provided they have decided what true adulthood is) must reach out and take the young over into the adult world, teach them historical values and show them by personal example how to be adults (p.237).

Delayed maturation

In his opening chapters, Bly gives a complex and detailed scientific explanation on why, in today's culture, people suffer from delayed maturation of the neocortex part of the brain. I by no means want to claim that I fully understand his scientific analysis on the neocortex, nor on the two more primitive layers of brain tissue that lay hidden underneath it. But from what I understand, the neocortex is the creative, inventive part of the brain. This part is fed and activated by a close relation with nature, and by the enjoyment derived from observing and interacting with all living things, which, for both adults and

history. True adults preserve and build on the work and wisdom of their ancestors, he says. We inherited our world from them, "we rent it from them for a little while. They wrote the literature and its songs. We and our children are the ones who keep it going — to preserve what they have created."

Therefore, he warns, "the idea that each of us has a right to change everything is an insult to them." The author goes on to say that adults are not governed by "demands for immediate pleasure and excitement." In the end he names "renunciation" as a sign of adulthood, though he admits that for him, being basically a greedy person, self-denial has been the hardest but also the most beautiful quality to acquire (p.238).

"We need to re-create the adult and honor the elder," says Bly. The only hope he sees for instilling in the young a desire to become adults is in the example of those who *are* adults and in close contact and communication with them. Those who are older must take on the role of mentors, and in a sort of initiation process expose the young to the adult world by talking with them, telling them stories of the past. In an old Russian tradition it was quite common for a grandfather to say to a grandchild, "Come with me to the garden and under the tree we'll have some 'soul talk.'"

Bly suggests that besides talk-

ing with them, we might "initiate" young persons by taking them along to conferences or other adult activities. He says that by giving the young this sort of adult attention, "our own feeling of being adult will be augmented, and adulthood might again appear a desirable state for many young ones." It is up to the adults to show the young "what an elder is, what the elder's responsibilities are, what it takes for an adult to become a genuine elder," he says. The author suggests that we might be helped by looking to the Native Americans as an example to follow (p.238).

Talking in the same vein, Neil Postman in *The Disappearance of Childhood* shows us the deteriorating effects the modern electronic media has on our children's brains and learning ability, and talks about the "adult-child" and of the erosion of a traditional distinction between children and adults.

Not only in dress, but also in language, adults seem to emulate their children rather than the other way around. "As adults and children become increasingly homogenized, there is a corresponding decline both in practice and meaning of politeness which is rooted in social hierarchy. In our present situation, adulthood has lost much of its authority aura, and the idea of deference to one who is older has become 'ridiculous'" (p.133).

Damaged goods

Both Bly and Postman show the damage done to "American children who spent one-fourth of their waking hours watching television." The authors present disturbing research done on the damaging effects this passive, one-sided activity has on the brain. "Television is the Thalidomide of the 1990s," declares Bly. It "provides an avalanche of specialized information that stuns the brain. We know the sort of music that children hear — much of that characterized by a heavy beat — is processed mainly by the right brain. Even lyrics of songs come too fast to hear."

Even a program like *Sesame Street* "makes constant and abrupt jumps to new scenes. The brain goes into an alpha state which rules out active thinking or learning." Consequently, 70 per cent of high school students are now "damaged goods," he says, adding that only 30 per

cent can still learn properly.

Bly quotes one university professor as saying that "prospective teachers enter our courses with negative attitudes toward reading in general. More than one fourth of them confess to a lifelong discomfort with print" (pp.140-143).

Older CRC members do not need to apologize for asking "What is the world coming to?" They are in good company. Bly expresses his concern over what our society will look like 30 years from now. "Looking at the decline in discipline, inventiveness, persistence, reading abilities and reasoning abilities of adolescents now, compared with adolescents 30 years ago, we must be ready to grasp how much steeper the decline will be 30 years from now. As these children become directors of movies, critics of literature, creators of museums, and high school teachers, we will see a drop in coherence all across the board" (p.139).

How about the church?

These authors' criticism on our modern culture does not come from a Christian perspective, yet both raise prophetic voices. Though they do not lay blame on any person or any institution, their criticism of what they see as our ailing society is severe.

As I read these books, I wondered why I have thus far not heard such strong critique on our "Sibling Society" in our own church community. In a recent dialogue on our divisiveness over the issue of "contemporary" versus "traditional" style of worship, one well-meaning brother used the "one side of the brain" scenario as an argument that our adolescents live more by images than by the spoken word. So if we want to keep them, we must change our worship style to their level of thinking, he said.

I wonder why we seem so complacently accepting of what the authors describe as a deterioration in brain function. Why should we bend over backwards to accommodate this sad phenomena in our worship rather than "resisting" it, as Postman suggests, or restoring it, the way Bly suggests? It seems to me that by meeting the young at their level of thinking, we not only feed the "damage," but we delay their process of becoming mature Christians.

As their elders, we must show

our Echo Kids that we love them, that we are interested in them. We must assure them that they belong to our church family as much as any adult member, and that we want to help them in their journey to spiritual maturity.

We must teach them that adulthood in the church means the ability to make discerning choices between what is "spiritual" and what is "secular," what is "sacred" and what must be considered as "sacrilegious." To come to this level of maturity, one needs the ability to read, listen and reason. Since

our "electronic" adolescents seem to lack these abilities, as this brother suggests, or fail to develop them, as the authors suggest, one could argue that, for their own good, the young need to relinquish their trendy habits more than the old need to relinquish their traditional ones.

Need for spiritual maturity

In his *Assurances of the Hearth* Dr. Neil Plantinga explains that to be a mature Christian we need more than being able to simply confess that "Jesus loves me." "Intelligent

and mature Christian life is supported with sound doctrine, by right teaching, by knowledge of the 'mind of Christ.' Otherwise we will have to be forgiven, for we now not what we do. Otherwise we become pushovers for fads, myths, and nonsense."

Plantinga realizes that "to some Christians, learning doctrines is a disagreeable chore." But, he says, "the truth is that for Christians who want to learn something of the height and depth of the riches of Christ, these 'old bones' can live. The church today needs not less preaching, but better preaching.

It also needs better listening. The two go hand in hand."

This point Plantinga also brought home in his address to the students of Calvin College when he told them: "'Love the Lord with all your mind' is a command. Anti-intellectualism is anti-Christian. Never give in to it. Never concede anything to it. Never quit fighting against it. Anti-intellectualism is the sin of lazy people or of fearful people who content themselves with first simplicities and who resist the pain it takes to grow beyond them" (CC, Feb. 21, 1997).

I personally believe that with

prayer and dedication, the adults in our church have an obligation to lead our Echo Kid to this level of spiritual maturity.

Who knows? After having matured to this level of adulthood, our Echo Kids might even develop a degree of appreciation for calmer and more relaxed liturgical music that makes the "pulse go down," as someone aptly put it.

Trudy Joldersma is a 75-year-old member of Immanuel Chr. Ref. Church in Calgary. She reads voraciously.

Listen to our children

Coby Veenstra

In the Christian school Bible class I teach, I have the rare and wonderful experience of teaching a group of students who are sincere, seriously committed Christians. They gave ample



Dan Spoelstra as Esther and Adam De Vries as Ahasuerus in a Purim play.

evidence of their understanding of faith in some of the assignments early on in the course.

The question, "How does God relate to us?" prompted wonderful drawings — a pair of hands reaching down to enfold a crying man; a small boy riding trustingly towards a light on the shoulders of a huge man; a hand lovingly enfolding the earth; an enthroned God listening to a child in prayer — each picture as moving as the last.

An assignment in psalm writing, gave birth to equally moving statements of faith: "Lord, I shiver when I think how much you love me"; "I fall on my knees in awe, I fall on my knees in praise, I fall on my knees in love, as your grace falls on me"; "Your forgiveness flows

from the cross like a brook..." These are expressions of a deep devotion to God. What a source of joy and humble gratitude.

When we reached the section of the course on worship, I was at first stunned and then deeply saddened at the feelings expressed by these same students. Probably the most saddening thing was the almost unanimous sense they had of not being listened to, of no one really hearing what they were saying about worship. If a group of Christians of any age, almost unanimously express strong feelings about

church affairs, I believe the church needs to listen. It is vitally important that our young people both *are* and *feel* heard. They are not the church of tomorrow. They can't wait that long. They are part of the church today every bit as we older folk.

In order to give the students a forum, we had a "round table discussion" about church services with the intent of making the outcome public in some way. It is interesting and important to note that their concern was not to "have their way." In fact, when given an opportunity to create their own services, as they would find them meaningful and enjoyable, the outcomes were remarkably conservative and very sensitive to the feelings of other age groups. Their main

concern is that their faith be taken seriously, that their feelings are respected and their opinions really listened to.

Focus on older people

So what are they saying? This particular group says that they feel that worship is centred only around the needs of the older people. They asked that at least some of it be made more relevant and meaningful to them, either in the choice of music or the sermon topic, or some other element of the service. If that were not feasible they wanted occasional (possibly monthly) youth services in their own church (for some travel to other youth services is not possible), either with the entire congregation or separately in another part of the building.

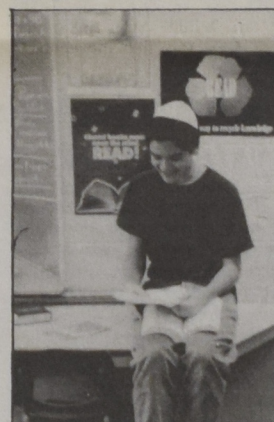
Especially in the area of preaching the students felt that the target was almost exclusively the older folk and what was being said had little relevance to them as students. They find it really hard to stay concentrated because they felt things being addressed were usually way outside of their experience.

In this time when the world throws more temptations their way in a week than most of us older folk ever had to face in several months, their requests for relevance is certainly a legitimate one. They expressed the need to hear more upbeat, hopeful things to help them face these temptations with courage and confidence.

Youth counts

The students expressed real hurt and frustration at the response of some adults to things that mean a lot to them.

When adults respond in disgust and anger to their way of expressing their love to the Lord, they feel deeply hurt and feel unimportant. ("We don't matter in the church. We're just teenagers.") Christians at both



David Bakker reads his portion of a class presentation.

ends of the age spectrum need to remind themselves that we are in this thing called Body of Christ together. All parts need nurture, the young and the older; all parts need and deserve respect, the young and the older. There are no sides; this is not a war.

There is much value in many traditions. There is danger in an iconoclastic attempt to throw them out. Most young people aren't asking that either. On the other hand, there is much danger in sticking only to traditions without daring to step out into new things and new ways, as well.

The students had some specific suggestions, well aware

that some would work as an exceptional event but also hoping that some could be incorporated on a more regular basis.

One very insightful student observation was that there is lots of exciting stuff around during Advent and Lent (sometimes a little too much) and then nothing the rest of the year. The suggestion was made that perhaps this could get spread around a bit.

Honest concerns

These young people would enjoy more participation in worship, either as a praise team or in dramatic or musical presentations or any other area where they are talented.

Another observation was that when one thing goes on for a long time, it gets hard to stay focussed, so they want some of the longer items (congregational prayer, sermon) to be broken up into smaller, more "digestible" parts, broken perhaps by other parts of the service that could be moved from the traditional place in the worship order.

Besides their concerns regarding worship, a lengthy discussion concluded that youth pastor-run youth groups were generally far more productive and enjoyable than youth-run groups.

These were real and honest concerns, not of angry, anti-church rebels, but of frustrated young Christians who really don't know where to go with their frustrations.

Can we listen? Can we learn from them? Can we respond to them in ways that let them feel how important they are?

Coby Veenstra is a teacher at Durham Chr. High School in Bowmanville, Ont.

Sports

Technology puts baseball fans 'in the game'

(NAPS) — "Take me out to the ball game" has a whole new meaning in Atlanta this summer.

Fans at the Braves' new ballpark, Turner Field, can create photos that digitally "place" them in memorable Braves' baseball scenes, such as joining the celebration at the pitcher's mound after the team won the World Series in 1995.

Braves fans also can pose for their own baseball cards and can get classic prints from the team's archives — all in minutes.

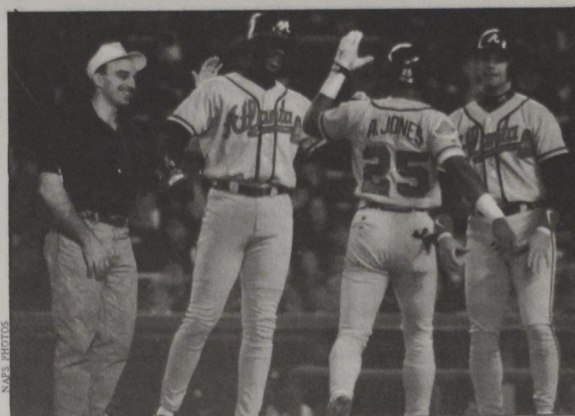
Making this possible are three different types of digital imaging kiosks — "Braves Rookie Card," "Braves Memories," and "Braves Scrapbook" — designed by Eastman Kodak Company.

Fans can truly get "in" on the action with the Kodak integrated chroma-key system called "Braves Memories." The digital science technology embedded in this system will transport fans into a variety of exciting action photos, including standing in the on-deck circle or sliding into home.

"Braves Memories" also features real-time "video posing." With it, fans can see themselves on a large-screen TV interacting with players in the great moment they choose and can adjust their post to best fit the scene.

The "Braves Rookie Card" kiosk, based on the Kodak Portraits & More event system, allows fans to create baseball cards for themselves. Fans can be photographed donning a Braves cap and jersey with a bat in hand. A set of four cards will then be personalized with the individual's name, along with a set of "generic" stats on the back, adding to the authentic major league look of each card.

Most recently, similar systems were used during the Olympic Games and at the NBA All-Star Game.



With new digital photo technology, baseball fans can enjoy their moment of glory on the playing field

The third interactive system, "Braves Scrapbook," will let fans print a variety of photos from Braves' lore. The self-service kiosks are easy to use and let customers choose from four categories: Great Players, Great Plays, Great Moments and Playoffs.

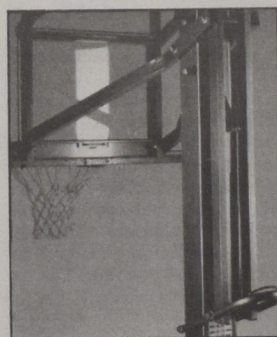
Turner Field is the first professional sports facility to feature permanent interactive digital imaging kiosks from Kodak. The company is working to bring its digital science photo systems to other stadiums and parks around the world.

Adjustable basketball system scores

(NAPS) — Scoring with a lot of home owners who are tired of using broomsticks, shovels and rakes to raise and lower their adjustable basketball standards is a new technology that allows for instant and effortless height adjustment on inground systems.

Users report that children and adults alike can use the new patent-pending Power Lift mechanism to adjust their backboard at heights ranging from 7.5 feet to 10 feet.

The ingenious new technology was developed by Lifetime Products and is available on its in-ground system that is said to withstand even the toughest roundball action.



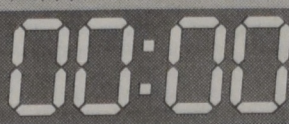
Lifetime Products' new Power Lift.

The system features a 54" x 34" "Pro Glass" backboard, a rim that can withstand 450 pounds of slam dunk force and a two-piece adjustable base plate.

Lifetime is considered a leader in portable and adjustable basketball equipment that includes a patented adjustable backboard system and the use of dynamic graphics and stronger materials.

For more information call 1-800-322-DUNK or visit the web site at www.lifetime.com.

After the Buzzer



Tim Antonides

Showdown race was thrilling

The race of the century is over. Donovan Bailey and Michael Johnson's 150 metre showdown at the Skydome is now a \$1.5 million memory. Maybe you're still "buzzing" with the excitement of it. Maybe you're disgusted by the whole display. Maybe you couldn't care less.

A while ago I read an in-depth analysis in the *Vancouver Sun* (which also appeared in the Toronto papers) of how the experts thought the race would go. A University of Toronto statistics professor, after intensive number crunching, predicted that Bailey would win by .09 seconds. But two Simon Fraser University kinesiologists felt that the configuration of the track would be Bailey's undoing. After all, "his forward momentum may not be sufficient to carry his velocity into the turn."

So far in these columns I've been a bit whiny. "Professional athletes are grossly overpaid." "The world of pro sports is being swallowed by capitalist conglomerations." "Our kids don't know what it means to have class in sports." I stand behind my "whininess," don't get me wrong. So how do I feel about the Bailey-Johnson race — the nationalistic fury, the pre-race media circus, the kinesiologists' reports? I think it's fun.

I won't even get into the un-Canadian, un-Christian, unbelievably arrogant comments that Bailey made after the race. The cross-border trash talk is a bit much, too. And I suppose someone who would spend a good chunk of money to watch a few seconds of running may have some stewardship issues to address.

Uncommon patriotism

Still, when's the last time you've seen Canadians so excited about being patriotic? Waving the flag once in a while doesn't make us raving, drooling imperialists — a charge often made against our southern neighbors. In addition, there's something fun in speculating about the physics of the race, the egos, the distance and the result. I didn't personally spend a lot of time doing so, but I got a kick out of those who did.

To the point, I don't see anything decidedly "un-Christian" about the event itself. The prize money, the narcissistic putdowns, Bailey's hastily spoken post-game jabber that shamed his country — these are whole different issues. Yet, in and of itself, "the race to end all races" was refreshing and thrilling in its anticipation, and interesting (if not slightly humorous) in its reality. People were excited about seeing two people who are blessed with exceptional athletic ability compete to be the world's fastest human. I fail to find fault in that and I refuse to feel guilty for enjoying it.

Excited or obsessed?

There is a difference between getting excited about it and finding your identity in it (a sometimes thin line). This applies as much to this race as to any professional sport. How many wives (and sometimes, husbands) have endured the "hockey widow" syndrome throughout the season only to suffer with a pouty, cranky spouse whose team has just been knocked out of the first round of the playoffs? The image is pathetic, but mostly funny.

Paul urges us in Romans 12 to think soberly. We know who we are in Christ and in whom our identity lies. There is something strangely funny (but also sad) about basing our emotional well-being for the next three days on the performance of an individual or team. I know I've been working on it (again, watching the Vancouver Canucks has helped me a great deal).

People are already talking about a Johnson-Bailey rematch. Well, strap on the sneakers again, boys. I'm ready for round 2.

Tim Antonides teaches Grade 5 and coaches baseball at Surrey Chr. School, Surrey, B.C.

van der Woerd
LAW OFFICE

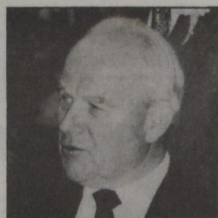
David A. van der Woerd B.A., LL.B.

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Commerce Place 1 King St. W., 10th Floor, P.O. Box 907, Hamilton, Ontario L8N 3P6

Tel. (905) 577-6215 Fax (905) 526-4732

Church press quotes



Rev. Jacob Kuntz

The need for leadership

In the column "Vox populi" (Presbyterian Record, May) Chuck Congram asserts that the Presbyterian Church in Canada is threatened by ill-trained leaders. He says:

"Failure to take spiritual gifts seriously. During my training in a non-denominational school, time in post-graduate work at a public university and two years at Knox College, no one asked or challenged me to identify whether or not I even had a gift of leadership. I suppose, with my claim to feel called by God, they assumed the gift was present in my life. I was not encouraged to explore additional gifts with which God might have endowed me nor helped to enable others to discern their gifts. Without a sharpened focus here, we will continue to call people to serve in ill-fitting, frustrating and, ultimately, ineffective ways.

"Failure to examine leadership style. Having determined theological compatibility exists [between congregation and pastor], both parties move into the

future confident of peace and unity forever. This faulty assumption shipwrecks many pastoral voyages. A congregation anticipating a shepherding style of leadership suddenly discovers its call has been answered by one with an entrepreneurial, risk-taking passion. Or what about the eager group of saints longing for a visionary who will challenge them to seize the future courageously only to learn they are the recipients of the more managerially oriented leader our system is designed to produce?

"Our casualty list of clergy and lay leaders grows as we press on, ignoring the vital issues of leadership fit.

"For the future health and spiritual well-being of our denomination, we must become intentional about leadership."

Public education in Quebec

Quebec is changing public education. An article in ChristianWeek of May 13 says, "Religion-based system on the way out." School boards will no longer be structured along

confessional lines (Catholic and Protestant) but according to language (French-English). The Catholic Register (April 28) is deeply disturbed about this trend, calls it "another blow."

"Quebec City wants the change, the provincial government says, to facilitate the reform of its school boards....

"The change is needed to resolve the dilemma in which many non-Catholics found themselves in a Catholic school system not because they wanted a Catholic education but because the system acts in the same way as public schools do in Ontario — as a catch-all for the general population.

"But the support of Catholics in Quebec is contingent on there being confessional guarantees in the law. It certainly goes nowhere near support for changing the constitution.

"Of course Catholic opposition did not stop Prime Minister Jean Chretien when it came to rewarding his Liberal friend, Premier Brian Tobin of Newfoundland. And it won't stop the prime minister in Quebec, where he is desperate to prove that he is a friend of Quebec and show that Confederation is flexible enough to accommodate Quebec's aspirations for independent action.

"The problem is that Chretien confuses rewriting the basic rules of the Canadian contract with being accommodating. Flexibility doesn't mean being a doormat. Quebec already has all the power it needs to introduce

More than ever, denominations are stressing social justice and compassion, and did so especially before the election. The Anglican Journal (May) editorialized on how our love for God must express itself in love for our fellow human beings.

"Compassion is not a political word. That has never been more evident than now as governments cut public spending in the name of reducing the budget with seemingly little or no compassion.

"For Christians of whatever political stripe, this is unacceptable. Compassion is not about political or economic ideologies. It's about caring for fellow human beings as we do for ourselves. Yet increasingly, people speak about the homeless and refugees as if they were mill-

stones around our neck....

"Where, then, is our compassion? A curious aspect of this drift towards meanness is that it is going hand in hand with the documented rising interest in religion and spirituality. While a spiritual revival should be good news to the church's ears, those Canadians interested in Christianity should know that the church — and Scripture itself — teaches that charitable actions towards our neighbors are evidence of our faith....

"The argument is sometimes

made that such people have authored their own predicament. It may or may not be true. What is undebatable is that many are living in their own private hell and that all of them are God's children.

"Failure on our part to support structures in society to help these people cope is to abandon God's teaching in the Bible. How is it then, that the most strident voices for hard-nosed reform of society ... seem to come from the self-professed 'Bible-believers'?"

The Manitoba flood

The Mennonite Reporter (May 12) printed several articles and an editorial on the Red River flood. ChristianWeek (May 13) sought to answer: "How do we pray in this situation?" In Mennonite Reporter we read:

"As we talked over lunch about Manitoba flood stories dominating the news, my friend pondered: 'What's God trying to tell us?'

"At first this seemed like the wrong question to be asking — or perhaps an appropriate question, but with the wrong timing.

"... Over the next number of days, however, I began to hear similar questions coming from within Manitoba. On [an] electronic mail discussion group ... someone asked, 'Have worship

services dealt with the flood in your local churches? How does an event like this affect your theology of materialism? Of resigning things over to God because so much of this is beyond our control? Of what things are 'worth keeping' and what things can be 'left behind?'

"Let the discussion continue. And let the floodgates of assistance from both church and government keep opening.

"Biblical stories offer a mixture of stark realism and consolation. The early chapters of Genesis portray the flood as God's response to the earth being 'filled with violence.' The threat and fear of an overwhelming deluge from below — from Sheol, the nether world of the dead within the waters and far below the earth — continues throughout Scripture.

"The countervailing theme is stronger. The promise symbolized by the rainbow (Gen. 9) is repeated in places like Psalm 32:6 ('the rush of mighty waters shall not reach them') or Song of Solomon 8:7 ('many waters cannot quench love, neither can floods')."

ChristianWeek quoted from Psalm 46: "Come, behold the works of the Lord."

"Some have prayed simply and sincerely for protection, calling on God to preserve people and places. But the fact, as secular media are wont to point out, is that lives and property belonging to the right-

eous and unrighteous alike have already been lost. How can we presume that this kind of prayer is meaningful if the homes scant kilometres away are under water? We have to deal with that. There are no easy morality lessons to be drawn here. Certainly not yet.

"But we still believe that the Creator, the God of Abraham, Isaac and Jacob reigns over the flood and over us. So how do we pray? I take solace in the psalms which acknowledge some very unwelcome realities, but never lose their faith. Psalm 46 has been particularly meaningful in its mixture of turmoil with promise, trouble with peace. And underlying it is a steady confidence in the surpassing power and purpose of God.

"Disasters bring with them the portents of improvement. Community spirit is being rekindled as neighbors rediscover each other. Basic goodness is being reaffirmed through the kindness, generosity and compassion of strangers.

"The Bible speaks of a cleansing flood, and there are hopes that spiritual renewal will also be flowing in the wake of these waters."

Jacob Kuntz is a retired Christian Reformed minister who lives in Brampton, Ont., where he works part time as a pastor in Holland Christian Homes. He surprised us by having this column ready not long after hospitalization for angina and an angioplasty procedure (to clean out blocked arteries). CC wishes him God's blessing, and renewed health.




Classifieds

Classified Rates	Thank You	Anniversaries	Anniversaries	Anniversaries
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries . . \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.,</p> <p>b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are <i>not</i> acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<div></div> <p>SLUIS/VISSER:</p> <p>We had a tremendous response to our anniversary ad published in C.C., May 2, 1997, and we thank each and everyone for their love, thoughtfulness and acts of kindness. May God bless you all!</p> <p>Gerrit and Pietje Sluis, 149 Mercer St., Chatham, ON N7M 4B3</p> <p>Jan and Eelkje Visser, 40 Elm St., Apt. #312, Chatham, ON N7M 6A5</p>	<p>Franecker, Fr. Woodstock, Ont. 1947 July 9 1997</p> <p>Our parents</p> <p>FOPPE and JET (PAUL and JESSIE)DE JONG</p> <p>will be celebrating their 50th wedding anniversary, D.V., on July 9, 1997.</p> <p>God has been good to our family, and we thank Him for giving mom and dad these many years together. He has been faithful to the wedding text which they chose: "The Lord will watch over your coming and going both now and forevermore" (Ps.121:8).</p> <p>Congratulations, Mom and Dad, from your children:</p> <p>Jessie & Al Schut Kevin & Kristin, Steven, Jonathan & Danielle Sue & Bob Pallister Gini & Scott (and first great-grandchild Alyssa), Greg & Cindy, James Fran & Don Ross Connor, Liam</p> <p>Friends and family are invited to an open house in honor of this special occasion on Wednesday, July 9, 1997, from 7-9 p.m., in the Fellowship Hall at Maranatha Chr. Ref. Church, located at the corner of Hwys. 59 and 401, in Woodstock, Ont.</p> <p>Address: F. De Jong, #515, 600 Chieftain St., Woodstock, ON N4T 1S1</p>	<div></div> <div></div>	<p><i>Congratulations to Foppe and Jet De Jong on the occasion of their 50th wedding anniversary!</i></p>
	<p style="text-align: center;">Births</p> <p>TAMMING:</p> <p>John Albert and Eleanor. Amazed again at the miracle of new life, we welcomed into the world</p> <p>DANIEL LAURIER</p> <p>He arrived on May 12, 1997, weighing 9 lbs., 5 oz.</p> <p>Doting siblings are Katie Beth, Annalise, and Mark.</p> <p>"My shield depends upon God, who saves the upright in heart" (Ps.7:10)</p> <p>Home address: 185 Beattie St., Owen Sound, ON N4K 6X3. Phone: (519) 376-8989.</p>	<p style="text-align: center;">Anniversaries</p> <p>1947 1997 Emmen Edmonton</p> <p>With praise and thanksgiving to God, we joyfully announce the 50th wedding anniversary of our parents and grandparents,</p> <p>JACOB and HILDA BINNEMA (nee SCHOLTENS)</p> <p>Aukje Binnema Angela, Jesse, Joel Jake & Magda Binnema Heidi, Daniel, David Herma & Hank Dunnewold Hilda, Sarah, Albert, Jackie Hank Binnema & Marg Swytink Nigel, Meredith Garry Binnema Calvin & Wilma Binnema Nathan, Vivian, Kristin, Levi Ted & Helen Binnema Derek, Kathryn Tim & Christina Binnema Darren, Justine, Jacob 1 Chronicles 22:19a Address: #338, 13425-57 St. Edmonton, AB T5A 2G1</p>	<p style="text-align: center;">Anniversaries</p> <div></div> <p>Bowmanville St. Catharines 1957 June 28 1997</p> <p>"Give thanks to the Lord, for he is good; his love endures forever" (Ps.118:1).</p> <p>With gratitude to the Lord for his love and faithfulness</p> <p>LOWELL and NELL WITVOET (nee VAN BELLE)</p> <p>hope to celebrate their 40th wedding anniversary with their children: Eric & Ingrid (girlfriend) — Brampton, Ont. Chris & Monica — Niagara Falls, Ont. Nathan Ingrid — Vancouver, B.C. Home address: 25 Logan St., St. Catharines, ON L2N 2B6</p>	<p style="text-align: center;">Anniversaries</p> <p>65 years Genesis 2:24</p> <p>1932 June 19 1997</p> <p>With joy and thankfulness to the Lord for His constant care through the years for our dear parents, we announce their 65th anniversary.</p> <p>ALBERT PLANTINGA and MINNIE PLANTINGA (nee BAKER)</p> <p>May He continue to bless and keep them in His hand of faithfulness and love.</p> <p>Hearty congratulations from your children. With love: Stewart & Doris Plantinga — Spirit River, Alta. Cathy Plantinga — Bentley, Alta. Annette & Frank Vink — Burnaby, B.C. Gilles & Margaret Plantinga — Spirit River, Alta. Ella & Walter Land — Lacombe, Alta. Richard & Gen Plantinga — Prince George, B.C. Albert & Grace Plantinga — Neerlandia, Alta. Dora & Gerald Nanninga — Neerlandia, Alta. Don & Marilyn Plantinga — Neerlandia, Alta. Duane & Sheryl Plantinga — Duncan, B.C.</p> <p>37 grandchildren and 11 great-grandchildren. One son and grandchild are with the Lord. Praise be to God. Home address: Keir Care Centre, 5336-59 Ave., Barrhead, AB</p>
	<p style="text-align: center;">Birthdays</p> <p>VANDERMEY-KOOL:</p> <div></div> <p><i>Congratulations to Clasina VanderMey-Kool on the occasion of her 90th birthday!</i></p> <p>CLASINA VANDERMEY-KOOL</p> <p>will be celebrating her 90th birthday on June 23, 1997.</p> <p>Her children, grandchildren and great-grandchildren wish her a blessed birthday and God's blessings.</p> <p>Best wishes only.</p> <p>Address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p>	<p style="text-align: center;">Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7</p>	<p style="text-align: center;">Miscellaneous</p> <p>CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES</p> <p>available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info, call (519) 233-7296 or (519) 482-7862.</p>	
<p>My parents are missionaries in Honduras. I am hoping to start classes at Calvin College this September. I am available for summer work in Ontario on June 23. I can work with small power tools after a previous summer in construction. I also have computer skills in most computer programs. In addition, I have my Bronze Medallion in swimming. Please call Jordan Kater collect in Honduras at (504) 37-1485.</p>				

Classifieds

Anniversaries	Obituaries	Personal	Miscellaneous
<p>Gaastmeer, Fr. Brantford, Ont. 1947 July 3 1997 With praise and thankfulness to God we are happy to announce the 50th wedding anniversary of our parents and grandparents</p> <p>MELVIN and ANN WERKMAN (nee HOGEVEEN)</p> <p>Their children and grandchildren: Leo & Darleen Shirley & John Cathy & Joe Jerry & Connie Frances & Perry Donald & Sandy and eight grandchildren. Open house on July 5, 1997, from 2-4 p.m., in the Fellowship Hall at 17 Patterson Ave., Brantford, Ont. Home address: 373 Wellington St., Brantford, ON N3S 4A8</p>	<p>On June 3, 1997, the Lord called home His child, our dear mother, mother-in-law, grandmother and great-grandmother</p> <p>SYLVIA OSINGA-FEENSTRA in her 91st year. Predeceased by her husband Yke Osinga (1981), and one great-grandchild Adam VanDijk (1994). "In life and in death we are the Lord's" (Rom.14:8). Her children: Mike & Jenny Osinga — Brantford, Ont. Dick & Bev Osinga — Breslau, Ont. Siets & Henk Reinten — Roodepoort, R.S.A. Faye & Dick Verkerk — St. Catharines, Ont. Wilma & Steve Stelpstra — Burlington, Ont. Frank & Shirley Osinga — Caledonia, Ont. John & Phyllis Osinga — Caledonia, Ont.</p> <p>Joe & Sandra Osinga — Simcoe, Ont. Jim & Coby Osinga — Caledonia, Ont. Ella & Paul Stigter — Brantford, Ont. Pete & Pat Osinga — Hamilton, Ont. 29 grandchildren and 17 great-grandchildren. The funeral service took place at Shalom Manor, Grimsby, Ont., on June 5, 1997. Interment followed at Pleasantview Memorial Gardens in Thorold, Ont.</p>	<p>Christian gentleman, 62, wants to hear from Christian woman in her forties. That God may give you the freedom to reply. Please send letters to File #2669, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>Single male, 28 years old, is seeking a Christian female, between 21-33, for a serious relationship. Children welcome. Must be a committed Christian. Please send picture. Respond to: 36 Coverdale Avenue, Cobourg, ON K9A 4H3</p> <p>Chr. lady, 51 yrs., tall, slim, non-smoker, children grown, enjoys dancing and dining out, antiques, and country living, seeks gentleman, 6 ft. tall, with similar interests. Southern Ontario. Reply to: Box 20001, Hamilton, ON L9C 7M5</p>	<div data-bbox="953 266 1259 324"> <p>Flower store for sale in Oshawa, Ontario</p> </div> <div data-bbox="1282 256 1470 353"> </div> <p>Established for 30 years in one of the fastest growing areas in Ontario. Ideal for a young couple. For information call: Sutton Group, Sales Representative Terry Canning at (905) 721-1144</p>
<p>Obituaries</p>			
<p>Bozum, Fr. Grimsby, Ont. May 11, 1914 - May 27, 1997 The Lord called to His eternal home, JOHN JACOB DE VRIES Beloved husband for 33 years of Hilda de Vries (Baarda). Predeceased by his first wife Anna Janna de Vries (Donker) in 1962. Dear father of: Anna & John Oosterveld — Woodstock Jack & Sharon de Vries — Woodstock Herbert & Margaret de Vries — Oshawa Elizabeth & Henk Egbers — St. Nicolaasga, the Neth. Dear stepfather of: Jack Beeksma — Belleville Eb & Bob Quist — Beamsville Amy & Gerry McCracken — Rothsay, N.B. Jim & Barbara Beeksma — Durham Dear grandfather of 22 grandchildren and 11 great-grandchildren. The funeral service was held on May 29, 1997, at Mountainview Chr. Ref. Church, Grimsby, Ont. Correspondence address: Hilda de Vries, Shalom Manor, 12 Bartlett Ave., #148, Grimsby, ON L3M 4N5</p>	<p>Donkerbroek Wyoming the Neth. Ont. Feb. 22, 1916 - May 9, 1997 "Be still and know that I am God" (Ps.46:10a). On May 9, 1997, the Lord called home his child</p> <p>TINE SCHAAFSMA-KUIK Loving wife of the late Joe Schaafsma (1990). Dear mother of: Henry & Trudy Schaafsma — Windsor, Ont. Dianne & Arend Korvemaker — Camlachie, Ont. Jayne & Mike Avruskin — Elora, Ont. Ann & Bob Duggan — Red Deer, Alta. Dear grandmother of 12 grandchildren and 20 great-grandchildren. Also surviving are three sisters in the Netherlands. Correspondence address: Henry Schaafsma, 3505 Glenwood Ave., Windsor, ON N9E 2Y6.</p>	<p>Teachers</p> <p>FRUITLAND, Ont.: John Knox Memorial Chr. School invites applications for a 50% part-time music teacher for the 1997-1998 school year. The ideal candidate will possess a valid provincial or state teacher certificate, a Christian School Teacher Certificate (CSTC) and have several years of successful experience teaching music at the Grade 4 to 8 levels. Persons interested in this position should contact: Mr. J. de Jager, Principal at (905) 643-2460 in order to receive application forms. Applications will be received until the position has been filled.</p> <p>Anniversaries</p> <p>Brantford Brampton 1957 June 22 1997 With thankfulness to God for His faithfulness, we celebrate the 40th anniversary of our parents and grandparents PETER and JENNY VAN EGMOND (nee VANDERSTELT) Congratulations Mom and Dad, Grandpa and Nanna. John & Sylvia Van Egmond — Chilliwack, B.C. Jeremy, Jacob, Jonathan, James Eric & Evelyn Van Egmond — Abbotsford, B.C. Leah, Joel, Adam, Thomas, Sharon Peter & Cathy Van Egmond — Brantford, Ont. Michelle, Ian, Shannon, Jenelle Lianne & Marc Hovingh — Apsley, Ont. Laura Michael Van Egmond — Abbotsford, B.C. Liz & Andy Beintema — Innisville, Ont.</p>	<p>Bethesda Christian Homes 4561 Langstaff Road, Woodbridge, ON L4L 2B2</p> <div data-bbox="953 875 1470 1184"> </div> <p>HAVE YOU HEARD.....? SENIORS pay NO RENT when participating in BETHESDA's equity lease/loan program: 6.5% income tax free! Pay operating costs only. Parklike setting, just 39 units, some with gas O.F.P. ACT QUICKLY.</p> <p>Call or fax today — Cynthia Vroom (905) 856-3231</p>
<p>Job Opportunities</p> <p>Interested in living in Holland, for one year? Job opportunity for mature English speaking nanny to care for 3 children in Wassenaar (near The Hague and beaches) effective Aug. 15. Knowledge of Dutch language not required. Insurance paid, 30 hrs. per week, 500 guilders per month. Questions? Call Ineke Bezuyen at (905) 562-7887.</p>	<p>For Rent</p> <p>Room near Redeemer/Mohawk colleges, Hamilton, Ont. Neat, clean, central location. Call Arie at (905) 318-9861 evenings.</p> <p>For rent: Fully furnished apartment. Suitable for one or two persons. In the town of Lindsay, Ont. Phone (705) 324-2385</p>		<p>ADDRESS CHANGE</p> <p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p> <p>please print</p> <p>Name: _____</p> <p>New address: _____</p> <p>City: _____ Prov.: _____ Code: _____</p> <p>Mail to: CHRISTIAN COURIER 4-261 Martindale Road St. Catharines, ON L2W 1A1</p> <p>New address is in effect _____ (Date)</p>

Classifieds

Church News	Miscellaneous	Miscellaneous
<p>Christian Reformed Church</p> <p>Call extended: — Wallaceburg, Ont., Rev. Jack Vande Hoef of Westmount, Strathroy, Ont.</p> <p>Meeting of classis: — Classis BC North-West will meet, D.V., Sept. 16-17, 1997, in the CRC of Smithers, B.C. All materials for the agenda should be in the hands of the stated clerk no later than July 22, 1997. Peter Brouwer, Stated Clerk.</p> <p>New e-mails: — Hebron CRC, Whitby, Ont.: hebroncrc@speedline.ca (new fax: 905-668-9372). — Rev. Bernard B. Bakker: bbakker@speedline.ca</p> <p>Emeritation granted: — At the May meeting of Classis Chatham, honorable emeritation was granted to Rev. John Jongsma, pastor of the Second CRC, Sarnia, Ont., effective Sept. 28, 1997, for reasons of age. We thank our God for his ministry and faithful service in His Church. We wish him and his wife, Marie, many years of happiness in good health with the Lord's blessing. Jan H.G. Vandergeest, Stated Clerk.</p>	<p>LITTLE EUROPE RESORT and TRAILER PARK</p> <p>Bracebridge, Muskoka</p> <p>Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.</p> <p>• No pets please • Showers available Roel & Riet Bakema Little Europe Resort, R.R. 3, Bracebridge, ON P1L 1X1 Phone: (705) 645-2738</p>	<p>Propagation Manager Position</p> <p>Wholesale nursery, growing ground covers, vines, perennials, evergreens, flowering shrubs, and ornamental trees, is accepting applications for the position of Propagation Manager. This position requires experience, organizational skills, and dedication. The propagation techniques used are grafting, seed germination, hardwood and softwood cuttings. Candidates must have excellent communication and people skills, be a team player and a leader. Position is full-time. Wages and benefit package commensurate with qualifications. A training period may be available. Please send resumes in confidence with salary history to:</p> <p>John Langendoen Willowbrook Nurseries Inc., 1000 Balfour St. Fenwick, ON L0S 1C0</p>
<p>Miscellaneous</p>	<p>Christian Reformed World Relief Committee invites all of its alumni to attend an</p> <p>Alumni Barbecue on Saturday, July 5, 1997, at</p> <p>Bronte Creek Conservation Area Queen Elizabeth Way, Oakville, Ont. Look for an afternoon and evening of fellowship with CRWRC friends from the field and home office. Fellowship starts at 3 p.m. Barbecue at 6 p.m.</p>	<p>Dutch Retirement Home</p> <p>Seniors: Are you looking for a warm Christian Dutch home-style atmosphere that offers you the choice of your own furnishings and decor? We offer a central location, in a quiet southwestern Ontario community, with all the amenities of home and your choice of many churches. As well as this, we offer traditional Dutch-style home cooking, with your own contributions to the menu and activities to ensure the friendly atmosphere and fellowship that best suits you. Dutch and English spoken.</p> <p>For further information please contact Anneke at (519) 765-1741</p>
<p>Bed & Breakfast</p> <p>Beautiful Niagara Falls. A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga (905) 358-3534</p>	<p>ADA REALTY LTD. 2011-137 Ave., Suite 404 Edmonton, AB T5A 4W2 (403) 473-8149 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p><i>We are We are</i></p> <p>THE VOLUNTEER BRIGADE</p> <p><i>We are</i></p> <p>ST. JOHN AMBULANCE</p>
<p>Did you know...?</p>  <p>A good Guernsey cow will produce more than one thousand gallons of whole milk and cream a year. This is enough to feed a family of two adults and three children, with ample skimmed milk left over to feed a veal calf, a pig, and a flock of chickens. An additional bonus is more than fourteen tons of manure for the spreading.</p>	<p>The Living Word Sermons for reading services.</p> <p>CRCC Contact: R. Vander Ploeg Sec/Treas. 210 Clarke St. N. Woodstock, ON N4S 7M7 Phone: (519) 539-2117</p>	<p> St. John Ambulance If you are interested in becoming a St. John Ambulance volunteer please contact your local St. John Ambulance branch. NC</p>
<p>DCA Travel</p> <p> Holland Travel Professional</p> <p>Toronto 416-224-5211 Toll-Free (Canada wide) 1-800-667-2525 Fax 416-224-0842 Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business & Vacation Travel</p>	<p>Calendar of Events</p> <p>Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.</p> <p>June 21 "Grunneger Picnic," 10 a.m., Grand River Conservation Authority Park, Rockwood, Ont. Info.: (519) 235-0719. June 24 Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's Anglican Cathedral, London, Ont. Info.: (519) 725-9514. July 1 Frisian picnic, 11 a.m., Pinehurst Conservation Park, Paris, Ont. (On Hwy. 24A, 4 miles north of Paris). (#) July 12 "Wieringermeer Picnic," 10 a.m., Upper Queen's Park Picnic Grounds, Stratford, Ont. Info.: (519) 822-9918. July 13 Dutch worship service led by Rev. H.A. Vander Windt, 3 p.m., CRC, Ancaster, Ont. July 13 Dutch worship service led by Rev. J.D. Hellinga, 3 p.m., CRC, Aylmer, Ont. Info.: (519) 773-3025. July 14-19 Summerfest at Calvin College, Grand Rapids, Mich. For complete details phone Calvin at (616) 957-6142 (#). July 14-Aug. 1 Summer school at Wycliffe College and the ICS, Toronto, Ont. For brochure and registration details contact Chris Barrigar at (416) 979-2870, fax (416) 979-5668 or e-mail: c.barrigar@utoronto.ca. (#)</p>	

Home schoolers find tons of teaching resources



A McRae family field trip. From left, Luke, Reuben, Meagan, Katie and Sandra McRae.

Alan Doerksen

BURLINGTON, HAMILTON and OSHAWA, Ont. — Families who decide to home school their children use a wide variety of sources when searching for quality teaching materials.

Karen Van Hartingsveldt and her family, who live in Burlington, Ont., are planning to start home schooling their 14-year-old son Daniel, this fall. They have four other children, ages eight to 12, all of whom attend Burlington's Trinity Christian School.

The Van Hartingsveldts decided to start teaching Daniel at home for several reasons. One is that in the year he is scheduled to graduate, Ontario will be phasing out Grade 13, meaning that there will be two graduating classes (Grades 12 and 13) from public school, creating more competition among students wishing to attend university or college. But home schooling gives Daniel the option of graduating earlier, because he can work ahead of his grade level in some subjects, explains Van Hartingsveldt.

When her family started considering home schooling, Van Hartingsveldt went to a home schooling conference in Kitchener which "was an eye-opener for me." There were 53 book distributors at the conference. She also got in touch with the Ontario Christian Home Educators' Connection (OCHEC), which keeps her family up to

date about conferences and keeps them in touch with other home educators.

Likes Tree of Life

Van Hartingsveldt notes that some home schoolers "use all A Beka materials. There are other people who will go to the other extreme and pick and choose every textbook." She and her family have chosen to work with the New Brunswick-based Tree of Life School, which has "tailor-made" a program for their son.

Van Hartingsveldt chose Tree of Life because of recommendations from other families and because she didn't want to use an American company. She agrees with Tree of Life's philosophy of education and classical approach, which focuses on memorization, logic, ancient history, Greek and Latin.

She also appreciates the high level of Canadian content in the program Tree of Life has developed for her son.

Besides being involved with OCHEC, the Van Hartingsveldts have also joined a Burlington-area home schooling support group.

Favors CSI perspective

Dean and Sandra McRae, who live in Oshawa, Ont., are home schooling all four of their children, ages four to nine. Like the Van Hartingsveldts, the McRaes are members of OCHEC and a local network of home

schoolers.

The McRaes get their teaching materials from many sources. "I enjoy some CSI [Christian Schools International] materials for science and Bible," says Sandra McRae. But she adds that her family are the only home schoolers in their area who use CSI texts.

CSI's science texts "do a wonderful job of integrating material with a Christian perspective" she comments. They also integrate hands-on activities, which she appreciates. But one disadvantage of CSI's science texts is that "often they're geared for whole-classroom activities."

"I use A Beka for language and math," says McRae, who is not satisfied with CSI's English texts. A Beka's texts are "rigorous and [with] very high academic standards." But she adds, "I don't choose A Beka because of faith content.... I don't think that their Christian perspective is as well thought-through as CSI's."

Family bonding

The McRaes also use library books and newspaper stories as source material for their home schooling.

Together with other home schooling families in Oshawa, the McRaes sometimes take field trips or have drama classes or science fairs, all of which would be hard for a family to do by themselves.

Home schooling was an easy option to choose for the McRaes. "We had thought about home schooling even before we had children," says Sandra McRae. "It's very good for family bonding [and] home schoolers relate well to children of other ages."

sources" for home schooling materials, but "most of the publishers are in the U.S. That's one drawback."

Eclectic approach

Goheen uses CSI's science and language arts textbooks because she agrees with CSI's Reformed approach.

Pushing kids to excel

Mike and Marnie Goheen, of Hamilton, Ont. home school their four children, ages 10 to 17. Mike says that his family is part of a home schooling network in Hamilton. Students in the area often get together for music, art or drama classes.

He sees several advantages in home schooling. For one thing, students "are able to do a lot more work in a short period of time." Also, he says, "you're able to push your kids where they excel."

Marnie Goheen adds that her family is connected with OCHEC, which she describes as "very well organized." She observes, "there are just tons of

Although A Beka, Konos and Bob Jones University Press are three of the main sources for home schooling texts, Goheen says she doesn't use any of their materials. Besides CSI texts, the Goheens have used Key Curriculum math texts. This is a Christian source, but not overtly Christian. "It's very conceptual. It tries to help you visualize," Goheen says. "It's useable for the entire family."

Recently, Goheen has started using math texts from Addison-Wesley. Although this is a secular publisher, Goheen comments, "They're still traditional.... They're not trying to break down traditions."

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News

Multifaith manual erects road signs to religions

Alan Doerksen

TORONTO — As Canada becomes more multicultural and diverse in terms of faith, many Canadians are unfamiliar with how to relate to someone from a different religion. To help build a bridge of understanding between believers of different faiths, the Ontario Multifaith Council on Spiritual and Religious Care has published the "Multifaith Information Manual."

The manual contains basic information about 17 Christian denominations and 17 other faiths, including basic beliefs, modes of worship, structure of

For general readers, the manual can be useful as a reference guide for those with friends from other faiths. For example, Swan mentions that the manual's section on Hinduism will be helpful for a friend of her's who will be attending two Hindu weddings this summer. "With a reference guide, the wedding will be a more enriching experience because she will understand what is going on," explains Swan.

Swan reports that many people have ordered copies of the manual. "We expected a positive response, but we were surprised how many copies

make it distinct from other denominations, such as "an intense interest in theology."

Tuyl writes: "One of its foundational considerations is that all of life is religion. This world-and-life-view expresses that regardless of one's sphere or life activity, one's attitude is determined and defined by his or her religious beliefs and convictions. The denomination's members apply this principle especially, but not exclusively, to education."

Tuyl notes that only ordained clergy may administer the two sacraments of baptism and communion. He also explains the role of councils, classes and synods in the church.

Yearning for freedom

The manual covers major religions such as Buddhism, Hinduism, Judaism and Islam, and also deals with unusual sects such as Rastafarians and the Wiccan Church.

The section on Rastafarianism contrasts sharply with those on Christian denominations. It explains that Rastafarianism originated as "the religious expression of a spirituality born among the black people of Jamaica during generations of unspeakable oppression and human suffering. Elements of this spirituality are a protest against the injustice and cruelty afflicted upon the black people by the white establishment, a yearning for deliverance from bondage, for freedom in a new land, the land of their ancestors, Africa. It is a radical attempt to reclaim their African heritage."

The manual explains that Rastafarians meet for weekly worship, which consists of biblical inspiration, music (especially drums), dance and smoking of marijuana. Smoking marijuana (called "ganja" by Rastafarians) is a central focus of Rastafarians, who believe it "relaxes and opens the mind and soul, enabling God to take over and inspire/illuminate the believer." Ironically, Rastafarians abstain from alcohol and hard drugs. They are also vegetarians.

The Ontario Multifaith Coun-



Carl Tuyl

cil began its work in the early 1970s. It was initiated by the Ontario government as a partnership between itself and faith groups with the purpose of providing consistently available, quality spiritual and religious care to people in government-funded and operated institutions (such as hospitals, prisons, universities and colleges).

At present, the council has members from 29 Christian denominations and other faith groups, including the Christian Reformed, Anglican, and United churches, Hindus, Muslims and Buddhists.

Brian Minielly, chair of the council's Publishing Trust Committee, explains that the council is currently focusing on tasks such as "redefining the role of the chaplain, creating new responses to the need for educational materials and current resources, and inventing new approaches to professional development for chaplains. This is a creative response to the growing diversity of the province's population, the move to community-based services, as well as the stresses and pressures being experienced by faith groups."

Tuyl notes that the council is working on "a book called 'How to Celebrate' in which the different rites of the different faith groups will be described," says Tuyl. The council also publishes a multifaith calendar each year, which lists various religious holy days.



A Jewish wedding in Connecticut.

the faith group, holy days and rituals.

Kaylie Swan, editor of the manual, works at the multifaith council's office in Kitchener, Ont. She explains that the council decided to produce the manual because its chaplains sometimes deal with people of another faith group and "they needed a reference point."

Useful information

"Canada has a very multifaith heritage," Swan observes. "Religion has often been such a breeding ground for tension, but it doesn't have to be that way.... I think if you understand where a person is coming from, it is easier to get along with that person."

The manual can be useful for employers with employees from different faiths. "Employers are worried they might step on 'religious toes,'" says Swan. But the manual offers information on religious holidays, which can be useful for employers to know. The book can also provide "general background knowledge" for dealing with a business client of another faith, suggests Swan.

Broad spectrum

The manual's section on Christianity starts by outlining the origins of the faith, particularly the life and ministry of Jesus.

One key section focuses on the importance of pastoral care to Christians of various traditions especially in these forms: counselling, visiting those in special need, providing religious services, and nurturing Christians by helping them understand and interpret life in the light of biblical principles and Christian teachings.

A broad spectrum of Christian denominations are dealt with in the manual, including the Christian Reformed, Anglican, Baptist, Roman Catholic, United and Presbyterian churches.

CRC distinctives

Rev. Carl Tuyl, an ordained CRC pastor who is executive director of the Ontario Multifaith Council, wrote the section dealing with the CRC. Tuyl focuses on the elements that

News Digest

Pet-food bank starts in Calgary

CALGARY (CP) — Two companies are setting up a pet-food bank so families who must use the regular food bank don't have to give up their pets.

Petland and Precise Food Products are donating more than \$9,000 worth of cat and dog food to the Calgary Inter-Faith Food Bank. People who qualify for food hampers will be able to request a coupon for their pets. The coupon will be redeemable for a free bag of cat or dog food.

'Milkaholic' sues dairy industry

SEATTLE, Wash. (AP) — A self-described milkaholic is suing the dairy industry, claiming that a lifetime of drinking whole milk contributed to his clogged arteries and a minor stroke. Norman Mayo, 61, of Seattle believes he might have avoided his health problems if he had been warned on milk cartons about fat and cholesterol. "I drank milk like some people drink beer or water," said Mayo. The federal lawsuit names the Safeway supermarket chain and the Dairy Farmers of Washington as defendants. Mayo wants Safeway and the dairy industry to put warning labels on all their dairy products and into their ads.

Russian Christians want pen pals

GARDEN GROVE, Cal. — ASSIST Ministries has issued an urgent appeal for North American Christians to become involved with a discipleship pen pal project that links Christians in the West with new believers in the former Soviet Union through ASSIST's Bridge of Friendship program.

Dan Wooding, international director of ASSIST, says, "The need is urgent, especially as we have now heard from more than 76,000 new believers from all over the former Soviet Union — most of whom read and write English.... Each of them would like to have a special friend in the West who will become their pen pal and also prayer partner." Interested readers can write to: ASSIST, P.O. Box 2126, Garden Grove, Cal., 92842-2126.

Thinkbit

"If you have not suffered long enough under the Liberals, it is your democratic right to suffer somewhat longer."

Said by former Social Credit leader and Alberta premier William Aberhart